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THESIS

ON

"THE PHILOSOPHY OF RUDOLPH EUCKEN"

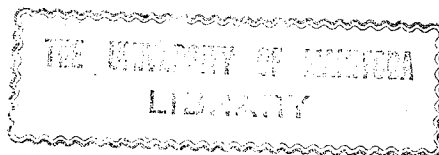
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THE PHILOSOPHY OF RUDOLPH EUCKEN.

Rudolph Eucken was born at Aurich, East Frisia, on January 5, 1846. Losing his father when but a child, the boy was brought up under the tender care of his mother,—a daughter of a liberal clergyman,—a woman of deep religious experience and intellectual gifts. He early came under the influence of Reuter the theologian becoming deeply interested in the questions of religion and religious experience. At Gottingen, Lotze was his philosophical teacher but was too intellectual to wholly satisfy the religious interest of Eucken. Entering the University of Berlin, Eucken came under the religious spirit of Adolf Trendelenburg a great teacher and a noble idealist, under whom, his pupils entered into both the meaning and spirit of Plato and Aristotle. In 1874 Eucken received a call to succeed the late Kuno Fischer as professor of philosophy in the University of Jena where the atmosphere and traditions of Schiller and Goethe yet linger and where the Kantian philosophy found warm admirers and where Schelling revived modern mysticism.

Wendleband in his "History of Philosophy" describes Eucken as the "creator of a new Metaphysic, not of the schools but of life." The personality of Eucken may be inferred from his writings which contain a passionate setting forth of the fundamentals of the life of the spirit, and nowhere more emphatically than in his dissertations upon the value of the religious life, "yet to know the man is to discover the reason why so many persons from all over the globe have been attracted to his lectures and have become ardent devotees of his philosophy."

I. Eucken's Exposition and Criticism of Individual Systems of Life.

1. The Religious System. As an ethical religion of redemption, Christianity is unique. Its early history was characterized by flight from the world while emphasizing deliverance from guilt and suffering. As a whole it has been the most powerful influence in the life of history.

The modern age, Eucken affirms, is a change of thought through change of life and the different branches of the spiritual life - science and art, politics and economics - seek liberation from the domination of a religious system that they may submit to the sway of a universal system. Thus the whole content of reality is drawn into the new life.

It may be urged, in passing, fuller treatment being reserved till later, that Eucken's attitude toward historical Christianity shows that scant justice is given to normal Christianity as expressed in the New Testament. He says "that which to Christianity was the highest in life and dominated the whole, is regarded as a transvaluation of all values, as a mere accompanying appearance, indeed a danger to the energy of the truth of life." (Life's Basis and Life's Ideal pg.12)

Admitting the pertinency of such observations as "new needs need new forms of life and expression" and that "traditional terminology displeases" it by no means follows "that so far as the life of Culture is concerned, Religion has fallen into complete uncertainty."

2. The System of Immanent Idealism. Varied in its forms, venerable in its age, this form of Idealism presents a striking contrast to the former in that it conceives the two worlds - thought and sense experience - as aspects of a single whole. The Divine is considered as immanent rather than transcendent. Man sets himself in the depths of reality, turning all movements of life to things positive, and guides life from within. Creative activity is now at the centre. Idealism regards itself as superior to religion in that for it formulated conceptions are unnecessary, since the Divine is immediately operative in every sphere of life. Such creative activity is enhanced by the consciousness of an invisible order though accompanied by both a sense of greatness and of limitation.

Eucken regards the above system as inadequate. It is aristocratic, and produces false self-consciousness. Moreover, so easy a solu-

tion is at variance with modern experience as revealed in Realism. It describes the human in terms of the Absolute. Modern life particularizes and discriminates. It contrasts the substance of the spiritual life with that of the form of its existence in man. Then too, modern life presents manifold conflicts. How shall these be subsumed under reality? Either no radical evil, or indifference. Immanent Idealism is one great contradiction, a fascinating illusion.

3. The Naturalistic System. Its main features are:- it receives everything from its relations to the environment; ideas are but abbreviated sense impressions; the beautiful is subordinated to the useful; speculative thought is derided as illusory and the physical is the sole source of inspiration and achievement. Darwinism has been appropriated by the supporters of this view to confirm their contentions.

Several defects are pointed out by Eucken relative to this system. In the first place, naturalism is not ^{an} equivalent for natural science. The former finds its data in sense impressions, the latter is based on mathematics and physics. Naturalism would give but single sense impressions, while thought transforms sense impressions, and gives us the world as a whole. Naturalism sees in the struggle for existence nothing but the preservation of mere life, it leads to nothing but the starting point and all toil expended is futile. Especially in the two directions of love and work does Eucken show the inadequacy of Naturalism. Quoting Hegel that "love is the greatest of all contradictions and one which the understanding cannot solve," he asks, "into what a state of poverty humanity would fall if a genuine love of this kind were struck out of its possessions?" And referring to work as an aim in itself with what fine scorn Eucken flings down the following challenge! - "How low all educational endeavor, personal guardianship, all advancing of humanity would sink, how humanity would lose all self-forgetting devotion, all bold pressing

forward; how unintelligible the joy in a life's vocation would be, if the idea of utility, solely and entirely, determined conduct, if the chief concern were always how the work paid! Should we not sink in such a case, into a slavery which would enthrall men far more oppressively than any command which a tyrant could be capable of?" (Life's Basis and Ideal pg.36)

Appeal is made to universal history as evidence of the truth that man extricates himself from dependence upon his environment by evolving a life conscious of itself and possessing a power of transforming the outer life to accord with the inner. The visible world becomes increasingly the expression of the inner one. Such was the case with Greek culture when it contrasted the beautiful with the useful, showing the former to be the only free life. Such was true of Christianity, when a new life was held superior to selfishness as is manifest in the glowing words of Clement of Alexandria, and Thomas A Kempis affirming that the knowledge of God was dearer than eternal bliss.

4. The Socialistic System. This system differs from the Naturalistic in that activity instead of knowledge assumes leadership. The former had breadth of vision, the latter warmth of heart. Eucken sees in modern Sociology a tendency to regard the individual as largely dependent upon social environment and as considering too little the growth of the individual. This is owing to the group principle of the Middle Ages and more recently to the modern organization of labor, and this, with vast accumulations of capital, has precipitated conflict. This was owing largely to the assertion of the individual who had been placed in the background but who saw no reason to believe that such was a fixed condition. The desire for added happiness was not alone but was accompanied by a spiritual striving. Such striving is more evident

in the lower than in the higher classes. In this system man is first and foremost a member of society. A new social culture has arisen. The standard of education has been raised. In life and suffering, men have expressed a greater degree of solidarity.

In criticism of this modern socializing of humanity, Eucken affirms that such procedure limits man to his environment. It is a return to the tribal period of development when the individual was bound up with the social organism and moulded by forms of tradition. But in the course of time independent thought in science, art and religion has dawned. This was owing to an immediate relative reality emerging in the soul of man making the individual feel superior to society and criticizing the prevailing condition of things. "All deepening of culture, all awakening to life, to self-consciousness, is a rising above the life of society, a summoning of the individual to creative activity. Only as an overcoming of intolerable conditions within our own being would a creative activity find a sure direction and a lofty self confidence in order to lead the whole of humanity along new paths." The realm of eternal truth reveals itself immediately to the soul of the individual who must convey it to society. Though the individual has at times felt distinctive and lonely, it is owing to the fact that he may have cut himself adrift from the invisible connections in which his greatness is rooted. (Life's Basis pg.54) Thus the spiritual culture transcends the social. Social culture requires individual subordination. But history reveals the fact that spiritual creations have resulted from vital power and character of a few men. Even Socialism itself, is the product of Marx and a few others. And even these have effected results because of an invisible humanity, because of a nobility in the depths of the soul, and not because of causes merely human. The more they have cut themselves adrift from these invisible connections and have placed themselves on

the basis of experience the more they have lost in spiritual content. "With the obscuring or the complete surrender of these spiritual foundations, a blind adoration of one's country, an increase of unfruitful pride of race, a passionate struggle for external expansion and power, inevitably accompanied by the surrender of humanity and justice, threatens us." The foregoing quotation is a fitting comment on Berhardi's "World Power or Downfall." That Eucken is not unmindful of the defects of his race is manifest by the following quotation which may be duplicated in other portions of his works. In Life's Basis p.368, he says: "We Germans show want of taste and form, a heaviness and formality, a tendency to occupation with detail, and in general with what is petty in life, and as a result of this, an uncultured 'Philistinism' in all spheres of society, and along with this the inclination on the part of individuals to insist on the correctness of their positions, and thus to cause division; finally,- and this is the worst of all - much envy and jealousy."

5. System of Aesthetic Individualism. This seeks to realize an artistic culture in opposition to all restraints of tradition and environment and comes into conflict with religion and morality. To religion, because it involves inner contradictions in our experience. Its blending, by aesthetics, of the spiritual and sensuous, leads to a monistic type of thought. To morality, because with the denial of spiritual activity, the distinction of good and evil loses its significance. Historically, it is seen in the Sophists, Epicureanism, Renaissance and Romanticism. Yet Aesthetic individualism is essentially a modern product. Its chief characteristic is the emphasis it places on mood or disposition. It is receptive, contemplative and appropriative. It is aristocratic and divided humanity into two classes, those having spiritual culture and those that are merely human. It commits the error of affirming that the

mean morality reached by average humanity constitutes the essence of morality.

Inasmuch as the above modern systems are derived from relations, whether it be by environment or by subjectivism, they deny an independent spirituality. But such an inner spiritual experience has evolved throughout history. Modern systems too, experience such, they must draw upon transcendent reality to achieve their tasks.

II. Eucken's New Philosophy of Life.

The conclusion arrived at is, that we must strive for a new system of life and this arises from our own activity. A universal synthesis is needed. There is that which is involved in the depth of our being and also something to which we hope to advance. This is a task of the whole soul, nor merely of the understanding - a concern of humanity not of the individual alone.

Each system of life had its own kind of experience. Each saw of the infinite that in particular which corresponded to the main direction of its inner movements. A consideration of all the facts makes it quite clear that a decision depends neither upon externals nor upon individuals, but upon the inner life and the whole, and further that cognition does not give a solution to the problems of life, but that life itself has to reach a solution through its own organization and construction. Investigation into the various works of Eucken, now translated into English, gives the following interpretation, as to the meaning given to the much employed term "spiritual life."

It is immanent in man and yet transcends him. In the spiritual life we recognize a new world or realm of inwardness, which becomes independent. In genuine spiritual life, all movement should proceed from the whole and should be sustained by the whole, even when it is concentrated in the individual departments and tendencies. To the spiritual life a universal character is indispensable. Union of the spiritual life

with man, its being firmly rooted in him, is seen to be at the same time something old and something new. Something old in so far as it must have been existent and in some way effective from the beginning; something new in so far as its distinct emergence and its transition to a self-determining activity must alter the condition of things essentially, in fact must turn life as a whole into a problem. The chief impulse of the spiritual life is that it wills to liberate us from increasing conflict of man with himself. It is taking up of the whole into himself. If a vital whole, a common truth, did not exist within us, all our relations would be external; we could not follow common aims in life and endeavor, or have common experiences; we could not think and live for one another, or develop spiritual contents in different departments, such as those of law and religion, science and art,—give to them a cognate character. It is always the presence of a self-conscious reality that binds humanity together inwardly. (Life's Basis and Life's Ideal pp 79, 135, 141, 152, 155, 170, 178, 371) Also from "Main Currents" are the following: To spiritual life belongs absoluteness, infinity, complete control of reality. Man is in time and above time. It is a movement of reality toward freedom. It is before everything else, a whole. Through the participation in a spiritual world superior to time we can secure an eternal in the core of our life, and it becomes the task of tasks to take this up in our activity and convert that which our spiritual life indicates to us into our full possession.— pp.302, 304, 325.

In "Truth and Religion" are given the progressive stages of the spiritual life.

1. The Emancipation of life from the small self and the merely social order. Truth is a thing in itself. Morality is an unconquerable primal phenomenon of spiritual life.

2. The Inward antithesis is overcome. In definite spiritual activity

all individual actions are spanned by an aggregate living activity, and it is through reaching such, and in no other way that life can gain an inner unity and solidity - gain the character of a definite reality. Such a reality can never fall on us from without; it is obtained through a great struggle in the welding-heat of subject and object which results through a turn towards activism. This welding process, however, takes place not somewhere between the inner and the outer world but purely in an inner world which has taken up into itself the antithesis.

3. The Winning of a Universal Self. Reality can become our own life only if our activity transforms itself into a self activity, if it brings to expression a living self; and this can happen only when the encompassing unity remains no mere point of relation, but when, through the strenuous elaboration of a thorough-going and durable life within it, it wins a nature and a substance which affects all the remaining life. It is only when the encompassing Whole overcomes the scattered manifold and appropriates it by a gradual and thorough reconstruction, that there arises a reality resting within its own essence. (pp.122, 138, 151, 152)

"Eucken's Spiritual Life," says Dr. Tudor Jones, "is not, opposed to mental life but is contained in it as the bud is in the blossom. An entrance into the spiritual life is not something to know but rather something to do and be." Briefly we may summarize the foregoing selections from the various works of Eucken, as follows: Man belongs to nature and is more than nature. This is an inevitable result from the process of thought. Thought demands a whole and passes judgment upon the whole. In everything life seeks a deeper basis. An inwardness wins an independence of the environment, and exercises on the environment a transforming power. It is from the inner presence of a determining and moulding process of life that thought itself obtains a characteristic

form and is able to impress itself upon things, and so subject them to itself. A new life distinct from that of nature arises in the soul. But what is this new reality? The chief impulse of the spiritual life is that it wills to liberate us from the purely human to give us a share in the life of the whole. It becomes an urgent duty to break through the narrow limitations of the natural ego, and to conduct our life from the point of view of objective truth and comprehensiveness.

Associated with the "spiritual life" is that of "Activism" which Eucken terms a "profession of faith." Contrasting the term from Pragmatism and Voluntarism, to which it is similar, Eucken points out that Pragmatism is "more inclined to shape the world and life in accordance with human conditions and needs, whereas Activism seeks to elevate above mere man into a universal spiritual life." "If," says Eucken, "our life is so full of problems and tasks, if we do not find ourselves in a complete world of reason, but if we must with all our powers, work toward such a world, we shall turn to Activism as the only help possible. In opposition to the desultoriness and transitoriness of life it requires a powerful unification and organization; it advances to methods and laws of the object in opposition to a persistence in contradiction; to a further construction of the first impression in contrast to comfortable complacency; to a courageous continuation and building up of life in opposition to a complacent acceptance of destiny. It gives to life a dramatic character in contrast to a lyrical sentimental one and along with this it can acknowledge fully that a genuine drama usually contains much that is lyrical." (Life's Basis pg.261)

Resulting from the principle of Activism, a New Idealism is inevitable. Such an idealism does not stand on the defensive, it presses forward. It is positive and not merely critical. This idealism represents a new stage of reality. It draws its life from the spiritual world

as a whole. It is intrinsically superior to all human affairs, and makes reality a reality of true values.

In his "Main Currents" Eucken applies this Activism to the solution of the problems,- Thought and Experience, Mechanism and Organic, Monism and Dualism, Society and the Individual, Personality and Character, Immanence and Transcendence, Determinism and Freedom. It is in connection with the latter antithesis that Eucken opens himself to the charge of irrationalism. In referring to the origin of the spiritual life he says, "If it be asked how such a self activity is possible and how it can be explained in relation to things as a whole we must confess with complete frankness our inability to offer any answer." The synthesis that is effected by Eucken reminds one of the Fichtean solution along which it shall take place: but in "so far as the individual is spiritual it must be won by our own personal activity, separated from what is alien to it and recognized as central."

The gist of the matter of Activism is that life does not consist of ready made data; that man is not straight-away a personality there lies in him the power to become a personality. This principle holds true of nations as well as of individuals.

III. The Place of Religion in Eucken's System.

Emphasis has been laid upon the fact that the Spiritual Life of Eucken is all embracing. It is superior to all manifestations of nature. It is independent and timeless. It is a new kind of reality and is possible to man only by the outgoings of his deepest Self. But this activity of man explains his religious life. Religion is not limited to any of the so called faculties of the soul for if it be but intellectual, or affective or volitional, only segments of his complex nature may be touched. Eucken shows that there is a point in the soul where the three are conjoined. This point reveals the fact of the soul's

self-subsistence independent of time and space. This being reached, the step to the Absolute is possible. Man becomes the possessor of an original energy - an independent governing centre and is a co-factor in a cosmic movement. Such is the presupposition of religion. Something higher than the soul has already experienced, seeks entrance into its life. Such an experience points to an objective reality - the very core of the universe.

The works of Eucken that give fullest details of the religious aspect of his philosophy are "The Truth of Religion" and "Can We Still Be Christians?" and "Christianity and the New Idealism." From the former which is an exhaustive treatise, the following will serve to show the insistence upon the fact of religion as vital to man. "Religion sets our life between the sharpest contrasts, and engenders the most powerful feelings and the most mighty movements; it shows the dark abyss in our nature, but also shows illumined peaks; it opens out infinite tasks and brings to an awakening ever a new life in its movements against the ordinary self. Nothing in reality so much as religion has sustained man in painful tribulations from within and without and filled him with a joyous courage of life. Religion has held up the idea of eternity present in human life; it has established as abode for life in itself in the midst of all the hurry of work and has upheld a constancy of life amid the vacillations of time. Through the inauguration of an independent spirituality religion brings forth something essentially new; life and the world are transformed from their very foundations. Religion places a Whole in the front of all the manifold and understands this manifold as an expression of the Whole." (pp. 243, 441, 447, 504, 506)

Religion thus deals with a fundamental truth - that of the reality of an Absolute spiritual life within our circle. Enclosed within the bounds of a causal order, man is filled with a longing for infin-

ity. This longing witnesses to the fact that it belongs to him from the beginning. It is religion that brings one to an appropriation of Eternal life. Before the discovery of spiritual qualities outside himself becomes possible, man must first of all discover and assimilate his own being. Could Jesus, Eucken asks, have seen so much in a little child, could he have explained nature as a symbol of the Divine without the kingdom of inwardness within himself?

If Universal religion views God from the standpoint of the world, Characteristic religion views the world from the standpoint of God. The founders of the religions of the world revealed what they had seen and heard from the heights. Love is unfolded and a mutual intercourse of the soul and God is enjoyed. While admitting that against historical Christianity, especially as seen in the elevation of the priesthood, with the attendant result that the church is occupied with self veneration, Eucken affirms that a sweeping condemnation of all historical religions is hazardous. The deeper conviction of religion has been to introduce man to something superhuman. Characteristic religion consists in the fact that the pure self-subsistence of the spiritual life within the human soul is a communication of an Absolute inner life, includes a claim which man acknowledges as his true nature and shapes his life accordingly, and includes the hope that he gains an entire superiority to all conflicts and hindrances. Yet this inwardness may not be mere subjectivity but has to unlock a new content and in such an achievement it can in no way be the work of any individual point of the nature, but must originate from the whole of the spiritual life." (Truth of Religion pg.419) This new standard reveals contradictions between the whole of life and that which proceeds from natural impulse. Here lies the antithesis experienced in the life of Augustine. This contradiction is not against something that is apart from us but against the Absolute life that is the basis of our inmost being. To rescue man from such an

opposition Divine power and grace are indispensable. This is the fundamental conviction of religion. The Divine must be apprehended through the Divine in us. It is the same religion that opens out from God to man and simultaneously opens itself in man himself and becomes a great mystery to him.

Not only is religion historical but the need of some organization representing it is indispensable, both for the introducing and maintenance of the new world and a new life, and to uphold an eternal truth and universal problem in the midst of the changes of time. "The church must speak not only to spiritually distinguished souls but to all and it must speak every day and not merely on moments of elevated feeling; it must reckon therefore with human nature and human weakness. Because of this there is a temptation to make church the main fact and thus religion is degraded as a mere means for its power and glory. (Truth of Religion pg. 460) "While the church has proved its right by its achievement, its authority should not supercede the union of mankind from within. It is not doctrines in the main, but mere dogmas severed from life and through the severance spinning further doctrines, it is this that constitutes an evil in religion. If religion holds forth a spiritual substance to life and calls all to battle for this substance will it not drive the minds which it has won for such a struggle to some kind of conjoint work of visible coherence?" (Truth of Religion pg.473)

Historical religions render truth more intuitive through its close relations to special personalities as long as such embodiment does not militate against the spiritual substance. Thus Christianity through the most intimate union of God and man has taken up the whole depth of suffering into the life process and at the same time has raised the life process above suffering.

What is the relation of the historical religions, and among

them of Christianity, to absolute religion? As there is one sole truth so there is one Absolute religion and this religion coincides entirely in no way with any one of the historical religions inasmuch as they conceive of the Divine under conditions of the human and originating and growing in particular epochs. By acknowledging as essential religion the manifestations of a Divine life, such a life withstanding all the changes of time by reason of its inner foundation, then it is fitting to discriminate between the substance of religion and its existential-form. The historical religions are the pathways to the truth and not the truth itself. "In the nature of its substance Christianity appears as the embodiment of absolute religion; in regard to its traditional existential-form a fundamental revision is absolutely necessary." (Truth of Religion pg.539)

IV. Examination of Eucken's alleged defects of Historical Christianity.

The place of Christianity in the system of Eucken may best be seen by referring to his volume on "The Problem of Human Life" where the treatment of this subject occupies a trifle more than one third of the book. And, further, the main contention of Eucken that the spiritual life is independent and comprehensive, seems to parallel the requirements of the glad tidings that "the Christian life remains an ever renewed quest and conflict, it retains to the end an unfinished, unreconciled, unrationalized character, ever calls forth new problems, becomes itself a problem, and must ever re-ascend to its own true height." (Problem of Human Life pg.147) Concerning the content of Christianity Eucken points out that the main thing in Christianity is the "creation of a purely inward world formed out of the creation of spirit to spirit, of personality to personality." Moreover as to the value of Christianity for life, no one has more feelingly espoused the cause than has Eucken when he glowingly depicts its influence upon society, justice and art, and concludes "despite the heresy hunts, inquisitions, self interest and hypocrisy, Christianity

has maintained its position as a sovereign life power, the upholder of a new world, a mistress of souls and thence of all things human."

Christianity is a religion of redemption, not a religion of law. It makes the critical turning point - the winning of a new world - depend not on man's resolve or exertions but on Divine grace that does not merely second his own effort, but implants within him fresh springs of action and makes his relations to God the source of a new life, - a new creature. Man has wandered too far from goodness to bring about his own conversion.

"Now this redemptive character in Christianity is offered to us in two sets of facts, one of which lies wholly within the sphere of human experience, while the other opens up considerations of a metaphysical and cosmical character. The former consists of Jesus' proclamation that the kingdom of God is come and that men are God's children; the latter is the incarnation of God in Christ Jesus for the redemption of mankind." It is the latter part of this sentence that Eucken would characterize as "existential form." To the consideration of this we now turn.

1. The Person of Christ. Relying upon the truth of the impression of the first three gospels, Eucken says, "Their wonderful similies and parables present a thoroughly characteristic and harmonious picture of Jesus, the more we understand them in their simple literal sense and exclude all extraneous interpretation the more individual, the greater, the more unique appear his personality and his world of thought." (Problem of Human Life pg.151) And to the same effect in "Truth of Religion," "Here we find a human existence of the most homely and simple kind passing in a remote corner of the world, little heeded by his contemporaries and after a short blossoming life, cruelly put to death. And yet this life had an energy of spirit which filled it to the brim; it had a standard that has transformed human existence to its very root; it has made inadequate what hitherto seemed to bring entire happiness; it has set limits to all petty

natural culture; it has stamped as frivolity not only all resignation into the mere pleasures of life, but has also reduced the whole prior circle of man to the mere world of sense. That life of Jesus exercises evermore a tribunal over the world and the majesty of such an effective bar of judgement superceded all the development of external power. Whoever makes of Jesus a normal man finds it nearly impossible to do justice to his greatness." (pp.360, 361)

But while acknowledging the significance of Jesus the following citations disclose the fact that Eucken has not given the historical manifestation of the Divine life in Jesus an adequate interpretation. He says, "A God who is perfectly certain that he will soon resume his Godhead, who at the same time knows by descending among men and taking their sorrow upon Him he can win them salvation for all time, shares the whole burden of human fate as little as does a prince the sorrows of poverty when he assumes its garb for a time and shares its pursuits." (Can We Still Be Christians? pg.31) Impressed as is the modern mind with the immensity of the universe and the littleness of man, it finds it unthinkable that the same personality should be at once God and man." (Christianity and the New Idealism pg.121) "The whole truth and certainty of this union is stated to lie in the fact that in the personality of the Founder it was not merely the energy of the Godhead that was efficacious, but that the Founder himself was of Divine Nature - was himself God in the fullest meaning of the term. The history of Christianity shows here a strong dualism. People have not so much revered Christ at the same time as God and as man, but rather they have revered him alternately now as God, now as man, according as the dogmatic conception brought forth the one side and the practice-ethical conception brought forth the other side. And the contradiction is in reality irreconcilable." (Truth of Religion pp. 583, 584)

One is amazed at the crass portrayal of the "two natures" in the personality of Jesus, as set forth in the above quotations. The rejection by Eucken of the psychological method of the present day accounts, in part perhaps, for the failure to represent fairly the complex religious experience - as seen in the three-fold aspects of feeling, thinking, willing - and in consequence, Eucken substitutes the indefinable "spiritual life" for the facts of the religious consciousness. Disregard of the New Testament representations disclosing the unique personality of Jesus Christ cannot be condoned in a philosophy that vindicates Christianity as the characteristic religion. An unbiased study of the New Testament reveals the fact that Jesus enjoyed a rare and unbroken fellowship with God and it was in him "that God had come forth from his eternity and had acted creatively in history, by initiating a new spiritual world epoch." (Cairns - "Christianity and the Modern World" pg.148)

Objection is also taken by Eucken, to the revelation of God at a particular time and in a particular person inasmuch as such involves a limitation in time which is foreign to the essence of religion. But the design of the incarnation was not exhausted in a particular person. We are informed in the New Testament that Christ "was the first-born among many brethren," that his function was to "bring many sons unto glory" that the ultimate aim of redemption is "conformity to the image of His Son." As in the process of the gradual development of animal life man finally emerged in whom God could express His image, and this new type became a norm for the human family, so in the second Adam the Divine Logos found a fitting organism through which to reveal himself and Jesus Christ became the norm for those who are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Eucken therefore fails to do justice to the community aspect of the incarnation which embraces the members of Christ's body.

2. The Mediation of Christ. This doctrine of an atoning, vicarious suffering is repellant and distasteful to Eucken, and justly so, if the following selections from the works of Eucken are indicative of the normal representations of the New Testament. "The intimate relationship to God," says Eucken, "suffers injury when redemption is expected through mediation, indeed the notion that God does not help us through his own will and power but requires first of all his own feeling of pity to be aroused ~~is~~ an outrage on God and a darkening of the foundation of religion - of the intimate presence of infinite love and grace. It is sufficient for the religious conviction to experience the nearness of God in human suffering and his help in the raising of life out of suffering into a new life beyond all the insufficiency of reason. God is measured by human standards if we conceive love in God as having begun at a certain time, if under appeasement of an alleged wrath, or if that love reached its consummation only through the efficacy of certain conditions. Suffering and guilt were supposed to be the only means of moving the Highest to unlock His love and grace." (Truth of Religion pp. 433, 434, 497, 498) To our scientific, and still more to our religious, temper there is something impossible in the idea of a God who is wroth with our sins and demands His Son's atoning blood before he can become again gracious to mankind. We moderns are more concerned with finding a direct relation to God and we look upon the idea of mediation as separating rather than uniting us. ^{God} ~~Any worship~~ is pushed into the background to make place for man. The imaginative conceptions, moreover, which support the whole edifice of Christian dogma - particularly that of the wrath of God only to be appeased through the blood of His Son - we are bound to reject as far too anthropomorphic and irreconcilable with our purer conceptions of the Godhead." (Can We Still Be Christians? pp. 31, 32, 172) "Nor can the modern mind understand how anyone's guilt can be

removed by anything that another can do for him." (Christianity and the New Idealism pg.121)

The foregoing representations of doctrines accepted in Germany as orthodox is a perversion of the gospel of redemption. While reading Eucken one is reminded of the pastor at Copenhagen referred to by ^{Hoffdick} ~~Hoffdick~~ in his "Philosophy of Religion," who when officiating at a funeral, said, "In our hours of sorrow God cannot help us for he is so infinitely far away and therefore we turn to Jesus." The divorcement of the Father's work in redemption as seen in the above citations from Eucken is inimical to the teachings of the New Testament. It is a travesty of Calvary. As is too frequently the case in other respects Eucken fails to discriminate between the Biblical and the Historical, and the perversions of Augustianism and Mediaeval Theology are accepted as valid Christianity. What a relief from the "appeasing of God's wrath" is the statement that "God was in Christ reconciling the world unto himself" and that "God commendeth His own love toward us, in that while we were yet sinners, Christ died for us"! Dr. A.M.Fairbairn, in his "Studies in Theology and Religion" thus gives the rationale of redemption: "The Father and the Son cannot be placed in opposition, they agree in will, they differ in function, the Son is not the rival, but the agent of the Father; he does not cancel but fulfills the purposes of the Sovereign. The work which expresses the common will is as much the Father's as the Son's. His blood does not purchase the Divine love, for the love that could be bought by blood were not Divine; but it expresses the sorrow of Him who gave, the suffering of Him who was given, and the sacrifice which was made by both. The eternal and essential unity expressed in the only-begotten Son who is in the bosom of the Father is fulfilled under historical conditions when Christ so did the Father's will, as on the one hand, to reconcile man to God, and on the other hand, to incline and qualify man to do what

is pleasing in His sight. We thus come to understand how it is that when man sinned God could suffer, and how his suffering became a sacrifice which reconciles the guilty to the All-good." (pp.627, 628)

To affirm as Eucken does, that the figure of Jesus is not an object of faith is to do violence to His claims, and is tenable only on the false assumption of the duality of God and Christ.

V. Appreciation and Criticism.

While there are manifest obligations to Plato, Plotinus, Augustine, Kant, Fichte and Hegel, it is to Fichte more than to any other philosopher that Eucken owes his "Activism". For was it not Fichte, to whom the act was more than fact, to whom the world was the arena of struggle and a force to overcome, whose world-view was based on moral fact, whose world was "the sensualized material of our duty"; to whom the universal ego was conceived as a universal life process that dominates all individual consciousness; to whom universal life is infinite and cannot exhaust itself in finite form; to whom moral law implies a religious faith and which has no meaning without it; to whom the absolute ego is present in the individual ego and commands the self to overcome the opposition of the world of sense and to realize the ideal of freedom after which the absolute ego strives? Yet Eucken is far from being a mere eclectic. His "Activism" is peculiar to himself and while doubtless the usual triad of thesis, antithesis, and synthesis, has been adopted from the Post-Kantian Idealists, yet the creative synthesis of the new reality is Eucken's own. "For with Fichte, activity is primary, and being derivative, while with Eucken being is primary and activity derivative."

Eucken is a religious philosopher. Doubtless his oft repeated insistence on the fundamental value of religion must have a compelling influence upon those who turn aside from affiliation with ecclesiastical forms. Its cosmic representation, inherent activity and timeless character

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make strong appeal to those who seek permanent rather than the passing in religion. Doubtless, too, his voice has not been lifted in vain against the shallow optimism, the vulgar materialism of our modern life. Like Bergson, he has made "life" and "becoming" his watchwords. Says Hermann, "It is not too much to say that since Descartes there has never been a person in which the foremost elements in philosophic thought have fused so intimately not only with the religious aspirations of the universal soul, but also with the theological and experimental interest in redemption."

The essential unity of the spiritual life - the sum of human mentality - emphasizes the fact that the knowledge of God comes through every avenue of man's life and not only through those of the moral and religious. While priority of excellence may be given to the "Good," yet the "True" and the "Beautiful" are also paths by means of which knowledge of God may be attained. In an age such as ours when indifference and hostility to Christian institutions too frequently characterizes scientific enquiry, it is of supreme significance that Eucken grounds the postulates of the religious life in a cosmic order, that while there are diversities of manifestations, one Spirit is operative and one essence is basal. Such essential unity of life argues for some super-sensuous world, since every man is conscious of his petty limitations in every domain of the spiritual life. Thus Eucken is led to deduce the necessity for immortality and says, "The infinite power and love that has grounded a new spontaneous nature in man over against a dark and hostile world will conserve such a new nature and its spiritual nucleus and shelter it against all perils and assaults, so that life, as the bearer of Life Eternal, can never be wholly lost in the stream of time. Thus we obtain in this connection an essential portion of religion with its unity of life in man which is the work of God." (Truth of Religion pg.435)

It is as a prophet that Eucken has chiefly influenced the modern philosophical world. His insistence upon the subordination of the things

of sense to those of the spirit is timely. This age needs his vibrant voice. While generally the style of Eucken is flowing and at times lofty and eloquent, the constant re-iteration of the same subject matter throughout most of his books, tends to weary the reader and makes him long for the "purple patches" to relieve his jaded attention. However, the printed page may be but a pale criterion of the forceful utterance and ardent enthusiasm of the renowned lecturer of Jena. The "Spiritual Life" is a dominant note in all his writings and the accompanying "activism" serves to rid his philosophy of the charge of the passivity of mysticism.

The omission of the social value of the spiritual life has frequently been pointed out by the critics of Eucken. Whatever the cause, whether by reason of the crude materialism of the Marxian socialistic platform, or whether owing to the transcendent character of the spiritual life, the lack is evident and significant. Individualism receives exclusive emphasis. Notable personalities with their epoch making movements are constantly to the front, but the principle of solidarity, exhibiting mutual interdependence, social creativeness, charm of co-operation and practical idealism along lines of social re-adjustment, receives, in a philosophy that seeks to embrace all the activities of the spiritual life, but scant recognition. Beyond the slight tribute to the social significance of humanity that "beyond individuals, humanity as a whole develops complexes in science, law, etc.," and the gentle reminder to theological students to regard the social problems of the day, one may peruse the entire output of Eucken's works, as yet translated, without discovering his awareness of the social consciousness. One is strongly inclined to ask whether, if Eucken had been privileged to live in a land that enjoys the separation of Church and State, in a land of voluntary religious support and not in a "deadening atmosphere of religious petty-foggery" he would

have manifested a better appreciation of the social and ethical message of modern Christianity.

Until the promised Epistemology of Eucken appears, one is withheld from rendering a personal judgment relative to his philosophical trend. His rejection of the psychological for the no-ological would seem to point in the direction of anti-intellectualism. While Eucken has points in common with Pragmatism and Bergsonian Intuitionism, he disclaims allegiance to either. One cannot read his works without being deeply imbued with the spirit of this New Idealist whose summons to the arena of life's conflict echoes from every page. Work, effort, striving, renewing are constantly re-iterated and while one looks in vain for the evidence that the term "Godhead" bears a complete Christian content, yet his insistence that the merely human is insufficient without the "inrush of a new power" is re-assuring. Despite the limitations of his religious philosophy - and one detects grave omissions of factors that are essential to Christian experience - yet one can heartily acquiesce in the fine tribute of Hermann that "jaded souls, content, after wild flutterings among imperfectly assimilated systems, to decline upon a meretricious philosophy which makes religion a servile ministrant to human conditions and needs, can do no better than go to Eucken for the astringent their relaxed fibre indicates." (Hermann-"Eucken and Bergson" pg.29)

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Redlands, California. Feb.22nd. 1915

Herbert Edwin Wise.