

**OUTLINES OF THE
PHILOSOPHY
OF RELIGION**

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Outlines of the Philosophy of Religion by Hermann Lotze & George T. Ladd

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HERMANN LOTZE & GEORGE T. LADD

**OUTLINES OF THE
PHILOSOPHY
OF RELIGION**

OUTLINES
OF THE
PHILOSOPHY OF RELIGION

DICTATED PORTIONS
OF THE
LECTURES OF HERMANN LOTZE

TRANSLATION EDITED BY
GEORGE T. LADD
PROFESSOR OF PHILOSOPHY IN YALE COLLEGE

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EDITOR'S PREFACE.

THIS translation of Lotze's 'Outlines of the Philosophy of Religion' is made from the German of the second edition, for the revision of which, as well as for that of the first German edition, Professor Rehnisch of Göttingen is responsible. In preference to the first edition, the second was selected, because it seems to be at once more compact (if that were possible) and more comprehensive. It is composed of the dictated portions of the Lectures given in the Summer-Semester of 1875 and the Winter-Semester of 1878-79. The first eight chapters belong to the earlier date; and, in fact, the course of 1875 closed with them. It was not until the year 1878 that Lotze added to this course the instruction on Religion and Morality (Chapter IX.) and on Dogmas and Confessions (Chapter X.).

In choosing this volume for the second place in the series of translations of these Outlines, I have been guided to a considerable extent by my own convenience as a teacher. It will be found to be very closely connected with, and indeed founded upon, the conclusions already made accessible in

the translation of the 'Outlines of Metaphysic.' The Philosophy of Religion is, of course, primarily a speculative or theoretical treatment of the proofs for the Being of God, of his Attributes, and of his Relations to the World of matter and of finite spirits. But Lotze's metaphysical thinking leads him to the conclusion that the source and centre and sum of all that Reality with which it is the business of Metaphysic to deal, is the Personal Absolute whom—to use the language of Trendelenburg—"faith calls God." The Philosophy of Religion must therefore first derive from Metaphysic the results of a critical treatment of those assumptions concerning all that is Real, which enter into *all* experience; it must afterwards discuss these same assumptions in that expanded form which is the result of taking into the account the content of a *further* special experience of an æsthetic, ethical, and definitively religious kind. Readers who have not already made themselves somewhat familiar with the author's views on metaphysical questions, should, in studying this volume, recur constantly to the 'Outlines of Metaphysic,' or to the larger volume on Metaphysic in his 'System of Philosophy.'

It is my earnest hope that a large number of those whose work it is to teach religion will make

a somewhat careful study of this brief philosophical treatise. It seems to me admirably adapted for an exercise in that fundamental thinking on the most important of subjects presented to the human reason, which no one can safely despise, and which few are in a position wisely to neglect. It is surely when applied to such subjects, if at all, that Philosophy may make good her claim to the ancient title which ascribed to her something of the 'divine.'

It is scarcely necessary for me to repeat what was said in the Preface to the 'Outlines of Metaphysic'; namely, that my office is solely that of an interpreter, and not at all that of a critic or judge,—favorable or unfavorable to any views of the author. One remark, however, may properly be added, simply with a view to guard those readers who are not familiar with the writings of Lotze, against impressions that might lead to misunderstanding him. This entire treatise is avowedly designed to inquire "how much of the content of religion may be discovered, proved, or at least confirmed, agreeably to reason" (see p. 2). It is an effort to treat of "Religion within the limits of mere reason." But it is also avowedly very far from that "barren rationalism" which overlooks the 'æsthetic' (in the widest sense)

elements of human nature (p. 6f.); it makes constant reference to, and attempts to afford satisfaction for, our indestructible religious needs. Particularly in the last two chapters, therefore, it should be remembered, that what may be said to be, 'speculatively' considered, either determinable or unknowable, is by no means necessarily the same when considered from the point of view occupied by the investigator of the specific truths of Biblical revelation. In other words, a large amount of speculative agnosticism is not incompatible with a firm conviction as to the truthfulness of the system of doctrines called Scriptural, and scientifically formulated by dogmatics.

The first translation of this volume, with the exception of Chapters II. to IV., was made by L. O. Brastow, D.D.: the editor is responsible for the translation of those three chapters and for the revision of the whole. The nature of both the subject and its treatment has made it possible to present this one of the series, with the exception of certain distinctively metaphysical portions, in a form more easily intelligible to most readers than was possible in the case of the 'Outlines of Metaphysic.'

GEORGE T. LADD.

NEW HAVEN, January, 1885.

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