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that we should follow in His steps. Manhood finds its meaning in Him, not in some savage and sensual creature of a bygone age. Consider Him, and you will stand firm as a rock amid all the laxity of these days—firmly loyal to the ethical demand of the Christian faith. You will never tamper with truth. You will never cheapen chastity. You will never play fast and loose with morals. The moral demand for you will always remain that stringent, searching demand embodied in that word of Christ's, 'Ye therefore shall be perfect, as your heavenly Father is perfect.'

Troeltsch on the Nineteenth Century.

By the Reverend J. G. Tasker, D.D., formerly Principal of Handsworth College.

To the second supplementary volume of the Hauck-Herzog *Real-Encyklopädie für protestantische Theologie und Kirche* (1913), Dr. Ernst Troeltsch contributed a lengthy article (pp. 244–260) on 'The Nineteenth Century.' It gives expression to many of his leading ideas, and will amply repay careful study by all whose interest in the writings of this eminent historian, philosopher, and theologian has been deepened by Dr. Sleigh's comprehensive statement of his thought in the volume entitled *The Sufficiency of Christianity*, and by the translation of the Lectures prepared by Troeltsch for delivery in England, and published under the common title: *Christian Thought: Its History and Application*, with an appreciative yet discriminating preface by Baron F. von Hügel.

1. In the introductory section, Troeltsch institutes a comparison which eventually becomes a contrast between nineteenth-century civilization and two older types, namely, those which flourished respectively in the 'Enlightenment' (*Aufklärung*) era, and in the period when German Idealism was dominant. In the third type the influence of the two former types may be clearly traced, but new factors must be taken into account, as, *e.g.*, the development of the Sciences, the rise of Democratic Imperialism in politics, and of Capitalistic theories in Economics. The nineteenth century is described as ending with opposition to the civilization of modern Imperialism which was at once democratic and capitalistic, and amid gropings for new spiritual bases for the social order. The article follows the outline of thought which has been briefly sketched.

2. The 'Enlightenment' philosophy was affected by the revelation of the consequences of Romanticism in the French Revolution, by reform movements both ecclesiastical and political, but especially by the general spread of the democratic principle among European peoples. In England, Bentham and Mill were conspicuous for their efforts at the democratizing of the nation, but they were seconded by the Dissenters, although on religious subjects their views were quite diverse. In France the Positivism of Comte was an endeavour to combine an enlightened Utilitarianism with a reconstruction of society on a rational basis. In Germany the spirit of 'Enlightenment' overspread the country at the time of the civil Revolution of 1848; it gave an anti-religious and naturalistic bias to the socialism of Marx. Up to the present day Italy remains almost entirely under the sway of French Positivism. *Survivals* of the 'Enlightenment' in the nineteenth century are: its purely intellectual solution of life-problems in opposition to all historical, authoritative, and mystical theories; its individualism, due to the atomism of the natural sciences, and aiming at a rational and utilitarian construction of society in the interests of the individual; its optimism and belief in progress arising from the triumph of reason and of technical skill; finally, its utilitarian and eudæmonistic interpretation of morals. *Changes* in the 'Enlightenment' during the century were religious, for in England and in Germany, except in middle-class circles, the compromise effected with Christianity favoured the anti-religious forces. The general tendency of Darwinism was to strengthen optimism by its theory of evolution, but nineteenth-century socialism is held to have been 'democratically individualistic' and its utilitarianism 'increasingly naturalistic.'

3. In German Idealism two diverse tendencies are distinguished: Classicism and Romanticism. Classicism was informally represented by Goethe and philosophically supported by Hegel. Its influ-

ence on modern civilization was, however, narrowed by its union with the New Humanism, which met with increasing opposition from the realistic spirit of democracy. On the other hand, Romanticism was a fructifying principle in the historical domain, and more fully met the very various and extensive demands of the age. As long as these two tendencies supplemented each other, the influence of German Idealism was exceedingly great. It spread to other lands and found expression in the writings, *inter alia*, of Carlyle and of Emerson; and more recently in the philosophy of Bergson and of Croce.

To describe this movement of thought Troeltsch multiplies adjectives, sometimes combining them in triplets: its metaphysics were idealistic and pantheistic; its sociology aristocratic; its political philosophy platonic. But Idealism, powerful as it was, did not satisfactorily formulate the essential elements of nineteenth-century thought. The principles of the New Humanism underlay the education of the upper classes; but its ideals failed in their application to the State and to society. The failure of idealism is attributed partly to the friction between its two constituent, but really divergent, elements, and partly to the 'realistic-democratic-capitalistic' spirit of the century.

4. The spirit of the nineteenth century was determined not so much by the general tendencies to which reference has been made, as by the progress of the several sciences independently of philosophy. Natural sciences were distinguished from historical, and the rapid development of specialization resulted in a greater technical advance than in the previous two thousand years. Culture was no longer predominantly æsthetic, whether classical or romantic, but realistically scientific and historical. An eloquent passage on the internationalizing of scientific studies—which united the nations, 'including China and Japan,' and led to an enormous literary output—concludes with an inquiry as to how long the human mind and human nerves can endure the toil involved in co-ordinating this superabundance of literary material, and how long it will be possible to speak of a survey and mastery of Science, differentiated, as it is, into innumerable sciences. Nevertheless, it is possible to distinguish two main streams, namely, natural sciences which continue the traditions of the seventeenth and eighteenth centuries, and historical sciences which derive from two sources, the 'enlightenment' movement and evolutionary idealism. For these and for other reasons Troeltsch thinks that the nineteenth century is most accurately described as the 'historic' century.

5. Under these circumstances the position of philosophy has been difficult. Troeltsch holds that the most important philosophical event of the nineteenth century was the revival of Transcendentalism as a reaction from Naturalism. The metaphysical problems of the older Idealism reappeared in the theories of the Neo-Kantian school, which was under the influence of historical studies. There was a new will to philosophy, but not, as yet, a new philosophy. Its beginnings may be discerned in the Neo-Kantian logic and theory of knowledge, and especially in Bergson's criticism of naturalistic psychology. During the nineteenth century the prestige of philosophy was considerably heightened, though it did not recover the leading position which it held in the eighteenth century—the first century of its emancipation from ecclesiasticism. The need for a great synthesis is acknowledged, but the rôle of leadership has passed from philosophy to the separate sciences. Metaphysics are likely to remain in the background, with the twofold result that, on the one hand, philosophy will leave room by its side for the dogmatic metaphysics of the Churches; and, on the other hand, that so-called modern thought will fail to attain unity in its world-view.

6. Of late, historical research has been largely occupied with the complex problems resulting from the enormous increase of population during the nineteenth century; its thought has, in consequence, been dominated by economic and social theories, generally referred to as Capitalism. The century has been characterized by social and political experiments and by class wars; yet the chief result of the capitalistic system has been the setting up of a boundary to the individualism which was born out of the Rationalism, the Protestantism, and the autonomy of the eighteenth century. The new world has been created by the individualism of free competition and the bold initiative of labour organizations. The individualism of the eighteenth century was only a transition from the old social groupings to the new. The individual still retains intellectual and religious freedom; but, as a basis of society, freedom is vanishing before trade unions, commercial combines, and socialistic politics. Moreover, the future has to reckon with a decreasing birth-rate; regulations must be adopted for the

preservation of the race from degeneration, and these will necessitate further restrictions of individualism.

7. Notwithstanding universalistic and humanitarian theories, the nationalizing of democracy has progressed during the nineteenth century. Nationalism has been the underlying principle of politics. Side by side with a theoretic and rational love of peace, there have been not only dissensions between governments and antagonisms between ambitious dynasties, but also violent oppositions of whole peoples, one against another, owing to radically divergent views on world-politics. Imperialism is, therefore, a prominent characteristic of the nineteenth century. Democracy, however, is anti-national in so far as nationalism means belligerency; but it is national in so far as the co-operation of the masses is essential to the unity of a people. There are also two sides to Imperialism; on the one hand, its gigantic organization rests upon standing armies and an ever-increasing number of officials who sprang from the people, but rule as absolutely as any despot; on the other hand, Imperialism has need of popular enthusiasm and of the support of citizens and peasants. Referring to The Hague tribunal and similar movements for preventing war, Troeltsch says that in America and Western Europe these efforts were regarded with favour, but in Prussian Germany, Russia, and Austria they broke down owing to political necessity and to the survival of elements of the old feudal civilization. The forecast for the future is a kind of State socialism with a fluctuating admixture now of democracy, now of imperialism.

8. In this section Troeltsch directs attention to subjective tendencies making for unity of which he finds numerous signs at the end of the nineteenth century. A deeper individualism not only consisted with, but also promoted a more inward fellowship and sense of community. Nietzsche's 'naturalistic' philosophy is described as a transforming of modern individualism from the democratic idea of equality to a qualitative individualism, and it is pointed out that an aristocratic socialism accords with this modern qualitative individualism. Evidences of reaction from mechanical theories of life are found in the rediscovery of the soul and of a supersensible world. In direct opposition to the 'aristocracy' of Nietzsche, insistence on the unfathomable depths of the spiritual element in all men without distinction is a leading idea in Maeterlinck's writings. Although no direct line of evolution can be traced, unquestionably developments of thought in the nineteenth century have tended towards the deepening of the earnestness of the religious quest. A yearning for the absolute is the product of an age of relativity.

9. The more or less intimate connexion with Christianity of modern expressions of a need for religion is the last subject discussed by Troeltsch in this comprehensive article. The great question of the future is whether these new strivings after religion can be harmonized with inherited Christian traditions, or whether tendencies towards subjectivity and pantheism will result in a breach with prophetic and Christian Theism. During the nineteenth century there was a relatively conservative adjustment of the opposition between Christianity and the modern mind. The essential orthodoxy of the Churches and their increased political influence rendered the position of Christianity in the modern world more difficult. In the first half of the century the Churches were dogmatically conservative in spite of opposing intellectual tendencies. Since the middle of the century this opposition has been more sharply defined, and has led to a demand for the separation of Church and State. On the Continent this means that the Churches will no longer be the centre of the life of the community; but in their isolation they will have opportunity for developing their dogmas. This is the direction in which Catholicism will certainly move. The future of Protestantism is more difficult to predict. Christianity has now, politically and socially, an important and independent influence in the State; its missionary activities are world-wide. On the other hand, the tension between Christianity and Science is greater than ever it was, and those who attempt to effect a reconciliation find themselves between two fires. The situation is serious; more is involved than the future of Christianity, even the future of the religious, metaphysical, and ethical foundations of modern civilization, which is intimately interwoven with Christianity and would have no religious basis if Christianity were set aside. The choice lies between no religion at all, the restoration of confessionalism, or the unfettered evolution (*Fortbildung*) of Christianity; and this, in Troeltsch's view, would imply a quite new development of religion.