

The spirit and temper revealed in this and other similar manifestoes—notably in the letter addressed to the Archbishop of Canterbury by Professor Graf von Baudissin—will do even more than the general feeling of hostility exerted by the war to modify British opinion as to the work of the German theologians. Without giving way to any unreasonable prejudice, we shall be justified in altering our perspective so far as to make more allowance for the defects in their system and method of which we have always been more or less conscious. Recent events and revelations have forced upon our notice the way in which the whole German mentality has degenerated under Prussian influence. So far as the scholastic world is concerned, there is ground for believing that a gradual and subtle change has come about of which we are only now perceiving the fruits. In a very sweeping indictment of German scholarship Professor L. T. Hobhouse¹ writes, 'It is learning divorced from its social purpose, destitute of large and generous ideas, worse than useless as a guide to the problems of national life, smothering the humanities in cartloads of detail, but fatal to the intellect.' Extreme as this judgement is, some of the points indicated can be illustrated from German theology. There is a real divorce in Germany between theology as a science and its social and religious purpose. Of the splendid work which is done in the University class-rooms, little or no reflection is to be found in the pulpits of the Churches. The professors are, as a rule, not preachers. They are largely out of touch with practical and experimental religion, and their students are not always free to make use of what they learn. The orthodox and evangelical Churches are dead and obscurantist in their theology, and there is

¹ *Democracy and Reaction*, p. 83.