

modern philosophy have been written, scarcely any notice was taken during the first two-thirds of the century of philosophy outside of Germany; in fact, such did not exist, according to the opinion of many eminent German thinkers. The contempt with which the Scottish philosophy of Common-sense and the French Eclecticism of Victor Cousin were regarded, prevented for a long time a due appreciation of many valuable new ideas, which with less ostentation, nevertheless, made their way in neighbouring countries. The enormous bulk of work which issued annually from the German Universities, in almost every field of knowledge, absorbed the attention to such an extent that no space or time was left for the recognition of what was done outside of academic circles or in other countries. As I mentioned before, the writings of Schopenhauer did a great deal to break down the supposed privilege of a professorial class to settle the highest and most important questions. About the same time two eminent foreigners began to attract the attention of German students as well as of the non-academic public. These were Ernest Renan in France and Charles Darwin in England. A knowledge of Auguste Comte, though so much before Renan, and still more, an appreciation of the earlier English psychology of Mill, Bain, and Spencer, belongs to even a later period of German philosophy. Nevertheless, these less ostentatious beginnings of the new thought in England and in France have probably done more than the voluminous writings of German philosophers to place philosophical thought in an entirely altered position during the last quarter of the century.