

rarely even professed to take any other than a national point of view. Moreover, this national point of view did not, as it usually has done in Germany, secure a complete or exhaustive survey even of its own restricted subject. The 'History of Modern Philosophy' of Professor Höffding is distinguished not least by the fact that it is, so far, the only work on the subject written from an international point of view; and the author has in subsequent writings<sup>1</sup> done still more to counteract the impression, not unusual in Germany, that higher speculation in modern times is an exclusively German occupation. That this has been the case until within the last generation is, however, quite as true as that it has now ceased to be so. And one of the indications that this change has taken place is to be found in the fact that the central problem of philosophy — the Ontological problem, or the problem of Reality—has in the same degree ceased to interest German thinkers as it has been taken up in this country and also in France.

55.  
Return to  
Ontology in  
England and  
France.

The causes which have led to this change have to some extent been already pointed out in past chapters of this section of 'The History of Thought,' but it will be useful to dwell somewhat more fully upon them.

British thinkers have not, till quite recently, experienced the necessity of formulating a Philosophical Creed. I have stated before that this was, since the seventeenth century, the main task set before the mind of Continental philosophers — ever since

<sup>1</sup> See for these, *supra*, p. 57.