

the region of things natural, of things mental, and of things spiritual, a preliminary study of facts is required before the great problems themselves can be attacked. Thus Cosmology, or the Theory of Nature and the Universe as a whole, has been superseded by the study of nature in detail; Rational Psychology has been superseded by Empirical Psychology; and Rational Theology has either been altogether abandoned or it has been placed at the very end of a detailed study of spiritual phenomena in individual and social life.

There seems to be no doubt that the modern age has been more largely occupied with empirical studies in all the three departments, and that the discussion of the ultimate problems has been either postponed or pushed into the background. Nevertheless, at the end of the period with which I am dealing, the necessity of arriving at a philosophical or reasoned Creed has, as I have stated before, made itself more and more felt, and with it a renewed interest has arisen in the everlasting metaphysical<sup>1</sup> problems of Nature, Mind, and Spirit,

2.  
Superseded  
by empirical  
studies.

<sup>1</sup> During the third quarter of the century lectures on Metaphysics had almost disappeared at the German universities, and, still more so, lectures on philosophy of Nature. This was owing to two distinct causes, both equally important. The first was purely negative: a widespread aversion to premature speculations, such as were contained in the systems of Schelling and Hegel, and which, notably in the regions of the empirical sciences and for the purpose of the acquisition of natural knowledge, were considered to have exerted a baneful influence. The second was a positive cause: the growth of the

historical interest which idealistic and romantic philosophy had helped to stimulate quite as much as the diffusion of the critical spirit. During that period, however, philosophical thought cultivated other departments which had previously been somewhat neglected. These were notably psychology, logic (in a wider sense of the term), and philosophy of religion. In the period there was only one prominent teacher of philosophy who did as much to preserve the continuity of philosophical thought and the valuable traditions of the past as he did to infuse a new spirit into the treatment of the three