

To begin with, Psychology, the science which deals with the problem of the soul, is now quite international, the contributions of European and American thinkers being speedily and easily absorbed everywhere; the Theory of Knowledge also is now studied and discussed much on the same lines, exhibiting everywhere similar differences or contrasts of view; English, French, and German thinkers have contributed equally to a correct understanding of the methods of the natural sciences and especially of their limits. In Ethics also the theological and anthropological views are represented everywhere. But when we come to Metaphysics and Æsthetics we find that much greater differences characterise the philosophical literatures of the three countries. Metaphysics has almost disappeared in Germany, its doubtful revival being of quite recent date; whereas Great Britain, and latterly France, can in recent times boast of an increasing and original metaphysical literature. On the other side æsthetics, as a philosophical discipline, is hardly as yet domiciled either in Great Britain or in France.

3.
Especially
as the prob-
lems be-
come more
speculative.

Coming now to the problem which will occupy us specially in the present chapter, the problem of the spirit, we find that national and local influences have here more than anywhere kept the philosophical literatures apart. The very name of the philosophical discipline which deals with this subject—viz., Philosophy of Religion—has only quite recently become current in French and English literature: in Germany it formed the central and most important subject of philosophical thought during the earlier half of the century. Even at the present moment it is considered diffi-

4.
Least of all
in the re-
ligious prob-
lem.