

cult, and by some impossible, for thinkers of different nationalities to understand each other thoroughly in this innermost region of speculation. That this is so can be shown in various ways and explained through various causes. Among these it will be useful to take special notice of two, leaving out other and minor influences which have worked in the same direction. Of the two points I wish to refer to, the first concerns the words and terms of the language, the philosophical vocabulary in which the speculations I am now dealing with have found expression. The second is not concerned with the medium through which philosophical thoughts have to be communicated: it has to do with the actual historical interests which, in the three different countries, have formulated the problem in question. To give at least a preliminary definition of what I mean, and to help us to fix our ideas, I may say that what I refer to is the relation which, in each of the three countries, has existed between Philosophy and Theology, between traditional belief and free inquiry.¹

5.
Relation of
Philosophy
and The-
ology.

Now so far as the philosophical terms are concerned through which in the three languages and literatures I am dealing with, religious speculation has found expression, we have first of all to note that the word "spirit" has no complete equivalent either in the French or in the German language. The word "*Geist*" in German is used both in the sense conveyed by the word "mind" and in that conveyed by the word "spirit" in English. Thus Hegel's use of the word in his system has been variously translated by the two English synonyms.

6.
Geist, Spirit
and Mind.

¹ See *supra*, vol. iii. p. 466 n.