

The two German adjectives derived from the noun, "*geistig*" and "*geistlich*" correspond somewhat to the English "intellectual" and "spiritual"; "*geistlich*" being opposed to "*weltlich*" as "spiritual" is to "worldly." But the fact that the German noun refers equally to the intellectual and spiritual sphere of ideas is one of the reasons why religious (spiritual) and philosophical (intellectual) interests have not been kept strictly apart in German literature. This has led to much confusion and to misunderstandings, especially for foreign students.

It would lead too far were I to dwell with any completeness on these verbal differences; it may suffice to point out that they not only create a difficulty for the general point of view which I am everywhere trying to introduce, but indicate also an important difference in the positions taken up by German and English thinkers with regard to the problem we have in view. I will for the moment leave out of consideration the terms used in French philosophical literature when dealing with the present subject: this for reasons which will become clearer later on. And also in dealing with the second point mentioned above, the relation of philosophy and theology, we will confine ourselves for the moment to this country and Germany; for it can hardly be maintained that there has existed in France, during the nineteenth century, any prominent school of theology outside the confines of Roman Catholicism. Now, as far as this country is concerned, we have to note that there has not existed a science of theology as comprehensive and self-contained as we find in Germany ever since the end of the eighteenth