

century.¹ This does not mean that the religious literature in both countries has not been equally important and equally original, nor does it mean that there has not existed in both countries an equally original philosophical literature in which religious questions have been discussed. But owing to the fact that, till quite recently, theological as well as philosophical literature in Germany emanated from the universities, with their separate faculties, theological and philosophical studies were kept apart; with the result that the same subject, the problem of the spirit, or the religious problem, has been attacked from two distinct points of view and discussed in two distinct interests,—in the interest of the Church and in the interest of free inquiry. Accordingly we find in Germany two distinct literatures, a theological and a philosophical literature, both dealing more or less with the same problem,—the religious problem. In general, and until quite recently, these two literatures have marched separately and been cultivated without sufficient mutual recognition. We find that many theological works on Dogmatics treat of the same subjects as philosophical works under the title of Philosophy of Religion; we also find in German literature the remarkable fact that histories of philosophy for a long time took little or no notice of important philosophical speculations simply because they emanated from professional theologians and not from professional philosophers. Thus many important and

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¹ Nor as it has existed in the Roman Church since the middle ages, having been systematised in the 'Summa Theologica,' and re-

vived under the name of "Thomism" in Belgium, France, and Germany in the course of the nineteenth century.