

standard works on the history of philosophy at one time scarcely mentions the name of Schleiermacher, still less that of Rothe or of Ritschl, although each of these authors developed an independent and original principle in dealing with religious or spiritual phenomena.¹ On the other side we find the religious speculations of Schelling, Baader, Weisse, and Lotze more or less exhaustively dealt with, though their knowledge of certain important regions of religious life and thought was much less comprehensive and thorough than that of the others. It is as well to remark that this particularistic spirit was not displayed only in this department of philosophic thought, but that it existed also in other

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As also
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and phil-
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literature.

¹ The progress towards a more general conception of the philosophical interest is nowhere more conspicuous than in the changes which have been introduced into the subsequent editions of that most indispensable historical work, the 'Grundriss der Geschichte der Philosophie,' founded by Fr. Ueberweg (1862-1866), and re-edited on a broad basis and large principles by Dr Max Heinze. The fourth volume, containing the 'History of Philosophy since the beginning of the Nineteenth Century,' reached, in 1906, the tenth edition. The names mentioned in the text, together with many others formerly omitted, are now introduced, and their works adequately referred to. The more rigid division of the subject which kept philosophy and theology apart during the earlier portion of the century was probably largely owing to two distinct causes: first, to an opposition to the popular philosophy of the eighteenth century, and to a desire to introduce a strict method and logical

discipline into the philosophical teaching at the universities; and, secondly, later on to a secret tendency nursed in the school of Hegel to transform theological into philosophical dogmatics, also to look upon the line of reasoning which runs through the idealistic systems as the true backbone of all philosophy, compared with which other speculations, naturalistic on the one side, theological on the other, have only collateral, but no truly systematic, importance. The latter tendency is probably most distinctly evident in Kuno Fischer's great History. It was, however, considerably mitigated in the later editions, and is, so far as one can see at present, gradually disappearing among those numerous scholars whom he inspired with a truly historical spirit. My friend, Pastor O. Zuckschwerdt (Glasgow), remarks, however, that in Würtemberg (Tübingen) philosophical and theological studies were always cultivated together.