

9.  
Schleier-  
macher.

10.  
Absence of  
dualism in  
England.

the philosophical side, who had, in fact, given as much attention to the religious problem, viewed from the side of the religious teacher, as he had given to it viewed from the side of the philosophic thinker. This was Schleiermacher. But the very fact that even he thought it necessary to keep the two aspects separate, as, *e.g.*, in his *Philosophical and Christian Ethics*, did much to confirm that dual position in the treatment of the religious problem which is such a characteristic feature of religious philosophy in Germany. With this we may contrast the position of religious speculation in this country: here we find that fully one-half of those thinkers who have moulded the philosophical thought of their age and country were theologians. At the head of all stands George Berkeley, Bishop of Cloyne, perhaps the greatest speculative genius which this country has produced; and only second to him in importance come names like Bishop Butler, Samuel Clarke, Thomas Reid, Dean Mansel, and James Martineau. No such array of important theologians exercising decisive influence upon philosophical thought can be shown in Germany, in spite of the very much larger number of original thinkers—both religious and philosophical—which that country can boast of. The theological profession has in this country never stood in the way of recognition of genuine and unbiassed philosophical thought,<sup>1</sup> and it is perhaps not too much to say that the religious problem will never be ade-

<sup>1</sup> "En Angleterre . . . la théologie naturelle est une science classique qui n'est pas négligée un instant. Elle y est regardée | comme indispensable à la théologie chrétienne, qui sans elle languirait." (Charles de Rémusat, 'Philosophie Religieuse,' 1864, p. 4.)