

quately appreciated and treated by thinkers who stand intentionally outside of the practical religious interest and life of their day and country. In this respect we only claim for such religious life and work the same recognition which we claim in other departments, denying—*e.g.*, the right of discussing philosophically mathematical or legal problems to any one who has not moved to some extent in the sphere of these respective interests. This may make the task of the philosopher more difficult, but it is no reason to argue against the correctness of the observation.

For the development of philosophical thought the divisions which all along existed in Germany, the somewhat rigidly defined landmarks of the sciences and their sub-sections, have, however, been of considerable advantage. As human thought, be it scientific or philosophical, can only methodically advance through definitions and limitations, always running the risk of forgetting or losing the unity of its subject and the more comprehensive or synoptic view, we find that more progress has been made in Germany in dealing with our problem than either in France or in England. In the former country,¹ till quite recently, the religious problem was, for political reasons, identified with the interests of the Roman

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Advantages
and dis-
advantages
of rigid
lines.

¹ "En France, par exemple, la politique dispose en grande partie de la religion et de la philosophie; l'une ou l'autre est en crédit suivant que la politique est à l'espérance ou au découragement. De là vicissitudes des choses éternelles." (Rémusat, *loc. cit.*, p. 3.) The influence of the political interest referred to in this passage is quite as evident at the present

day, but shows itself in a different direction. The political secularisation of the whole of instruction in the graded schools of the country has provoked by contrast an enormous literature dealing specially with the ethical and the religious problem, and this as much by thinkers who aim at keeping the two interests apart as by others who think them inseparable.