

ments, as already stated, are of first-rate importance, forming centres around which an enormous controversial literature has sprung up, the chief characteristic of which, however, as of these fragments themselves, has invariably been its inconclusiveness.

Leaving out Carlyle's earlier writings as hardly belonging to philosophical literature and to be thoroughly ap-

scientific writers to such as live on the borderland of prose and poetry, and the list might have been profitably extended by drawing even more fully on imaginative writers, such notably as Tennyson and Robert Browning, who have, together with Wordsworth, perhaps more than any other writers, not only supplied thoughtful minds in this country with as much philosophy of religion as they required or could assimilate, but exhibit more than any others those specific characteristics of British thought which are so difficult for the foreigner to get hold of. Most of the writers mentioned in Caldecott's work do not come within the region of philosophic thought as it is conceived in this history. This claims to be first of all methodical, and though not necessarily, it is usually systematic. But outside of this region, which, so far as the problem before us is concerned, is somewhat limited in English literature, there is a large volume of religious thought which is purely subjective and individual, exhibiting frequently merely the doubts, difficulties, or conclusions which intellects of high order have encountered or arrived at. Thus very few of the writers reviewed in the work mentioned take sufficient note of what others have said before them on their subject. The subjectivity which makes the works of some of them peculiarly fresh and interesting, but for a historical review

difficult and perplexing, through unavoidable repetition of similar points of view, contrasts very forcibly with the methodical manner in which the foremost thinkers in Germany have dealt with the subject, clustering mostly around a few prominent names and a few leading ideas. This we see very clearly in such a work as that of Professor O. Pfeiderer, quoted already (*ante*, p. 304 n.); whereas in the English work among the names mentioned there is only a small number of philosophers, in the narrowest sense of the word, but a very large number of writers who have become famous in other branches of literature. The bulk of the German history is occupied with representatives of philosophy proper, and a comparatively small amount of space is given to unsystematic writers who have dealt casually with the subject. All this testifies to that individualism so peculiar to the English mind, and leads us to anticipate that the last and completing section of a History of Thought, which should deal with individual, poetical, and religious thought, will find this region much more extensively and originally cultivated in this country than abroad. To repeat and sum up, we may say that certainly in recent times France is the home and centre of scientific, Germany of philosophic, and Great Britain of spontaneous individual thought.