

sopher in Germany, prevented also the important arguments contained in the earlier writings of de Lamennais from receiving due recognition. Theology was considered, in France as in Germany, to disqualify a thinker for the pursuit of genuine speculation. We know, however, as has already been stated,<sup>1</sup> that there existed, at least in Germany, for a considerable time a similar prejudice against those who cultivated exclusively the exact and empirical sciences. In the latter respect France was the first country which emancipated itself from this spirit of extreme rationalism; it was the first country which attempted to raise an edifice of philosophical thought upon the principles of exact research; and it was also there that some of the leading ideas of recent religious speculation were first introduced or suggested. As I have remarked before, the separation of exact science on the one side and of theology on the other from philosophical thought has never existed in the same extreme way in this country.

Though French philosophical thought does not exhibit that close and consecutive development on definite lines which is characteristic of German thought, and to a lesser extent of the thought of this country, it contains a few prominent examples in which definite and recurring aspects of thought have found, as it were, classical expression. Not to speak of Descartes, we have, in some of the writings of the encyclopædists, a typical enunciation of the tenets of materialism, to which the later writings of Büchner in Germany, or even of Haeckel in our days, have hardly added anything which

<sup>1</sup> See *ante*, p. 267 n.