

## II.

After the immediate influence of Hegel's work and personality had disappeared, when, as it were, the first phase of Hegelianism had ended, there are to be found only three systems of thought which exhibit similar consistency and have attained, or at least approached, similar importance: they are the systems of Schopenhauer in Germany, of Comte in France, and of Herbert Spencer in England. All three are independent of Hegel, all three attempted a unification of thought and knowledge, but the position which they took up to the religious problem was characteristically different.

32.  
The three  
subsequent  
systems.

Schopenhauer's philosophy was indeed a philosophy of redemption, but it stands so little in connection with the religious problem, as this practically presents itself to-day, it is so full of elements derived from regions of thought which are foreign to modern or European interests, that it resembles rather an exotic plant grown in a modern conservatory, where it is preserved from too intimate contact with the outside world.

33.  
Schopen-  
hauer.

The philosophy of Comte, on the other side, as well as that of Spencer, stands in immediate contact with the thought and the interests of the age, but neither of them recognises the religious problem in its real importance, though both deal with it in a certain sense. They are at one in absorbing into their systems the ethical elements which before their time were essentially bound up with some religious or spiritual creed.

34.  
Comte and  
Spencer.

This spiritual element Comte indeed tried to restore