

human nature, so his scientific interest led him to a study, and necessitated a comprehension, of the mental creations belonging to those regions. But we do not find that equal appreciation for the religious and emotional and for the scientific and rational aspect of things which is from the beginning characteristic of Lotze's position. We are thus left in some uncertainty as to the value and importance which Wundt attaches to any system of religious beliefs or to a theological treatment of them.

With Lotze some fundamental conviction of a religious nature formed the beginning and governing idea of the whole of his speculation. With Wundt certain religious conceptions, which are, as always, imported into his speculation from the region of existing beliefs, make their appearance at the end of his more systematic works. They are there treated sympathetically; but, coming, as it were, from outside and at the end of elaborate trains of reasoning, they appear more as an impartial tribute to historically important phenomena of mental life than as a fundamental conviction for which the whole of the speculation was undertaken.

80.  
Recognition  
of religious  
conceptions.

The spiritual content which actuated the idealistic and romantic development of German thought as a propelling force does not appear in the beginnings and in the groundwork of Wundt's philosophy. As a purely scientific thinker he was, however, in the course of his mental development, bound to recognise and appreciate it. He thus stands, so far as the religious problem is concerned, half-way between what has been termed the dualism of Lotze and the agnosticism of Spencer, at once