

unification of scientific and religious reasoning, frequently to the disadvantage of both, whereas Newton kept them so distinctly apart that his immortal scientific works can be studied without any reference whatever to his theological writings.

The two positions represented by these two great men — namely, the attempt on the one side to unify or combine the scientific and the religious aspects, and on the other to keep them apart or contrast them— have, indeed, been adopted by many thinkers in the course of our period; but an attempt to do justice to such problems has been more usually considered the duty of philosophy *par excellence*. In the rare instances in which scientific authorities of the first order have ventured upon a solution of these problems, they have stepped outside of the limits of scientific reasoning; having, as it were, attempted to occupy the more impartial if not more elevated position of judges who assign to scientific reasoning its position and its value in the connected whole of human thought and interests.¹

Consistently with the division of thought which underlies the present history, and which has been explained in the third part of the Introduction, I relegate the exposition of such theories to the second part of this work, which deals with philosophical thought. The fact that in the course of the nineteenth century there have still appeared scientific thinkers who have not only attacked special scientific problems, but also the great universal world-problem, may well be

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Philosophi-
cal prob-
lems.

¹ Examples of this will be found in the writings of André Marie Ampère, of Emil Du Bois-Rey- mond, and of Gustav Theodor Fechner.