

departments, as shown, *e.g.*, in the attitude which professional philosophers for a long time took up to the natural sciences. There also an opinion once prevailed that the speculations of professional naturalists were of little or no philosophical value, and might be disregarded.¹ In the philosophy of nature, however, this attitude has entirely disappeared; some of the best philosophical contributions to the subject have of late admittedly come from the pen of physicists and naturalists; and even the more superficial speculations of the materialists in the middle of the century, and of Haeckel in recent times, now find a place in hand-books of the history of philosophy. Still more recently we find that professedly theological speculation is receiving more adequate recognition from professional philosophers. This more generous tendency goes hand in hand with the breaking down of that exclusively professional spirit which marks the strength as well as the weakness of German academic learning, and which, for a long time, prevented German philosophers from recognising, *inter alia*, the importance and originality of modern philosophy in foreign countries, especially those in which the academic system is less developed.

Of the great number of writers who have treated the religious problem in Germany during the nineteenth century there is only one who was equally equipped by disposition and learning on the theological and on

¹ A prominent example of this has already been given (*supra*, vol. iii. p. 519 n.). I refer to the philosophical writings of Fechner, who was not taken *au sérieux* by philo-

sophers, except perhaps by Lotze, till his ideas fructified in the writings of Wundt and Paulsen, and his system was expounded by Lasswitz.