

But there still remains a large and important section of the philosophical literature of the century in all the three countries which is not covered by the foregoing developments, but into which they all enter. This arises out of the peculiarity of philosophical thought to which I referred in the third part of the general introduction to this history.

43.
Inter-
mediate
position of
philosophy
between
science and
religion.

I there tried to show how philosophy occupies an intermediate position between scientific thought which is capable of clear definition and enunciation and that other and opposite region of thought which I have variously termed Individual, Subjective, or Religious Thought. In fact, we may say that one of the objects of philosophy has always been to effect a reconciliation between science and religion, or, expressed in different words, to show the relations between definite and detailed knowledge on the one side and our beliefs and convictions on the other. The philosopher is bound to have an eye as much for the latter as for the former.

44.
Monistic
doctrines.

There have indeed existed many philosophical attempts to establish what is usually termed the monistic view by starting from one undisputed principle, or from one coherent and self-consistent body of facts, and to discountenance any compromise between apparently contradictory regions of thought. Especially in the course of the nineteenth century various efforts were made to

science of reality." Trendelenburg's criticisms, though they influenced several prominent living thinkers, have generally been too little appreciated, especially out of Germany. When he wrote, the philosophical mind still hoped for a new con-

structive effort, and was more easily satisfied by the brilliant constructions of Schopenhauer and v. Hartmann than by the historicism and eclecticism of Trendelenburg or the cautious and circumspect analysis of Lotze.