

be called a complete anarchy, or, at best, a bewildering eclecticism? How is it that instead of stepping boldly forward with finished and assertive systems as did Fichte, Hegel, and Schopenhauer in Germany, Auguste Comte in France, and Herbert Spencer in England, the thinkers of the day require us to be content with introductions to philosophy, with preliminary discourses, or with dissertations of an historical character which not infrequently do little more than hint with reserve and qualification at a possible solution which is promised but not given?¹

¹ That anarchy and inconclusiveness are characteristic of the philosophic thought of the day has been very generally expressed from very different quarters, and is shown in many important publications. Among these I only mention a few. Prof. Ludwig Stein, the learned editor of the 'Archiv für Philosophie' (appearing in two series, historical and systematic), has given full expression to the state of unrest, not to say bewilderment, in contemporary philosophical literature in his recent publication, 'Philosophische Strömungen der Gegenwart' (1908), notably in the first chapter, which treats of the Neo-idealistic movement of thought. Another not less significant indication is to be found in one of the volumes of a compendious German publication, 'Die Kultur der Gegenwart' (ed. Paul Hinneberg). The volume in question bears the title of 'Systematic Philosophy,' but is in reality what must appear to many a very unsystematic exposition of recent speculation, inasmuch as it is a collection of mostly brilliant essays on various philosophical problems from very different and frequently opposing points of view, without an attempt towards reconciliation or completeness. If

we turn to French philosophy, neither the earlier 'Rapport' by Ravaisson (1867) nor the shorter Review by Ribot ('Mind,' 1877, p. 366), nor the quite recent sympathetic Review by Boutroux ('Revue de Métaphysique et de Morale,' vol. 16, 1908), can fail to produce upon the reader a sense of bewilderment, of the total absence of dominant ideas in the voluminous and interesting philosophical literature of the country. In this country, where systematic philosophy has only one prominent representative, viz., Herbert Spencer, the diversity of philosophic opinion is not felt so keenly as in France and Germany, where elaborate systems have in succession directed philosophic thought. Nevertheless we meet here also with the complaint of inconclusiveness. In the Introduction to a recent publication with the title 'Idola Theatri,' which purports to be a "criticism of Oxford Thought" (1906), Mr Henry Sturt gives us the final impression which the teaching of T. H. Green and his followers left on young minds: "I came to feel, in common, I believe, with not a few of my contemporaries, that the teaching we got was hardly strong enough in the explanation of definite problems. Some such