

Leipzig (1772-1848), got his philosophical training in the school of Kant.

From what was said in the introduction to this portion of the history of thought, on the importance of language in the study of philosophical problems, it will be seen that the position taken up by the great representatives of what has been called "Sprachphilologie" was quite natural and consistent. Language itself, notably the highly developed languages of classical antiquity, forms a firm basis from which we can penetrate into the meaning and ideas of ancient civilisation in its most perfect examples. In the two classical languages, the mental achievements of two great ages, upon which all modern civilisation is grafted, have found a definite expression. The study of these languages, of the literatures of Greece and Rome, of the words, flexions, syntax, and metrical forms which they contain and exhibit, thus affords the best introduction to the study of antiquity. The emendation of corrupt texts, conjectures as to doubtful readings, rehabilitation of missing passages, all that is usually comprised in the term text-criticism, furnishes an enormous field for research, and gives ample opportunity for the exercise of ingenuity and the application of learning. It marks a well-defined object, upon which both master and pupil can direct their attention, and, under favourable circumstances, assist each other. No subject can form a better opportunity for the work of education and training in the higher sense of the word. The exercises are concentrated upon an object which is sufficiently defined and compact to counteract vagueness, and yet sufficiently