

tion and survey of the large field of new knowledge and research which had been opened out from many sides during the first half of the century. This survey had to be undertaken with a pronounced regard for those higher ethical and religious interests which were in jeopardy through the scientific, philosophical, social, and political convulsions of the middle of the century. By far the most important representative of this attitude, which, moreover, was very widespread, was Hermann Lotze (1817-81), who was better qualified than any other thinker of that time to do justice to the many potent influences and constructive ideas which had sprung up in such abundance between the years 1780 and 1850. To find the rationale of all this accumulated thought was indeed a task to which few were equal. Most of those who in essentials probably agreed with Lotze's great aim, betook themselves to the cultivation of more restricted regions. They succeeded in establishing, in the widest sense of the word, the spirit of free inquiry or of historical and philosophical criticism which had, up to that date, been loudly proclaimed, but had usually been hampered in its full and free development by the overpowering influence of certain dominant ideas which, mainly through the literature of the great classical period, swayed the German intellect.

57.  
Renuncia-  
tion of  
premature  
solutions:  
Lotze.

Also the several systems of philosophy which the classical period of German literature had produced or suggested furnished new material for the critical process, both from an historical and from a logical point of view. Their principles had to be justified or refuted, their historical antecedents and logical foundations had to be