

impression upon the younger generation. What was merely suggested by Leibniz, Lessing, and Kant, what remained vague and elemental in Herder and found poetical expression in Goethe, seemed to be raised to the position of a definite science by Hegel. What was the subject of a kind of inspiration with earlier and less methodical thinkers became now, as it seemed, a teachable method. The great idea of development became suggestive of researches on a larger or smaller scale in many regions of historical, literary, æsthetic, and theological criticism. Other thinkers who did not follow Hegel into the same daring abstractions, and who could not find in the rhythms of the dialectical process the key for the understanding of the phenomena of mental life or their historical development, supported nevertheless through their historical studies the same movement. If they did not possess, they at least sought for, the right points of view, the leading ideas, from which to comprehend the mental life of earlier ages. Foremost among these stood Schelling and Schleiermacher. Notably, so far as philosophical thought is concerned, a great gain must be recorded when the study of the leading systems of ancient philosophy, pre-eminently of Plato and Aristotle, was revived, the first by Schleiermacher, the latter by Trendelenburg. In the year 1862 Trendelenburg could write: "Had such a powerful mind as Schelling begun his philosophical studies with Plato and Aristotle instead of going in the reverse order, backward from Fichte and Kant to the analogies of Herder, then to Spinoza, then to Plato and Giordano Bruno, then on to Jacob Böhm, and only finally to Aristotle,