

This new conception of logic, which holds its position as one of the ideals of recent philosophic thought, gave rise to an extensive critical literature. It provoked, on the one side, a reaction in favour of the older purely formal logic, bringing the same into connection with psychology; and, on the other side, various attempts to show that the genuine Aristotelian logic stood really much nearear to the demands and positions of modern thought than either the new dialectic or the traditional logic of the schools which professed to be that of Aristotle. The former movement was in Germany represented mainly by Beneke, the latter by Trendelenburg.¹

66.
Reaction
against this.

Both in this country and in France independent attempts were, as we have seen, mainly in the direction of understanding the applied logic of the exact sciences, not infrequently with a tacit supposition that the historical, notably the social, sciences should, or could, be submitted to similar treatment. The splendid results, however, which had been achieved

¹ Both these movements stood in opposition to the principal idea of Hegel's philosophy, and contributed to bring the latter into discredit. They came together in the logical writings of Ueberweg, who was also influenced by Schleiermacher. The latter had, like Hegel, revived the term dialectic, but his dialectic is something very different from that of Hegel. "Schleiermacher attacks the Hegelian position, that pure thought can have a peculiar beginning distinct from all other thinking, and arrives originally at something specially for itself. He teaches that in every kind of thinking the activity of the reason can be exercised only on the basis of

outer and inner perception, or that there can be no act without the 'intellectual' and none without the 'organic' function, and that only a relative preponderance of the one or other function exists in the different ways of thinking. Agreement with existence is immediately given in inner perception, and is attainable immediately also on the basis of outer perception. The forms of Thought, notion and judgment, are made parallel by Schleiermacher to analogous forms of real existence—the notion to the substantial forms and the judgment to actions" (Ueberweg, 'System of Logic,' transl. by T. M. Lindsay, 1871, p. 70).