

cautious way of proceeding which I allude to, we are at the same time bound to acknowledge that this period is poor in creative efforts and new aspects of thought, and that to the small extent that such have made their appearance, they stand outside of, and sometimes in opposition to, the orderly movement of thought, being frequently stigmatised by representatives of the latter as unscientific and uncritical.<sup>1</sup>

2.  
Some systems start with theories of Reality.

In recent times this difference, which we may call the difference between the critical and the dogmatic attitude, has been much influenced by the requirements of academic instruction. This has variously laid the greater stress upon one of the two requisites of higher culture: the imparting, on the one side, of a strict mental dis-

<sup>1</sup> Examples of this are to be found in all the three countries, but most in Germany. During the last fifty years three names have risen to celebrity in philosophical literature, which, in the beginning, were either neglected or denounced and even violently denied a place by the ruling philosophy of the age. They are: Schopenhauer, von Hartmann, and Nietzsche. All three gained a considerable influence over the philosophic thought of their age and country before adequate notice was taken of their writings in academic circles or in some of the prominent works on History of Modern Philosophy. There is, however, no doubt that Schopenhauer contributed, probably more than any other individual thinker, to counteract a one-sided Intellectualism, to prepare the way for that Voluntarism which is a characteristic feature of recent thought. Von Hartmann's reputation has latterly rested more on his critical and historical writings, some of which are of the first order, than on the idea of the

Unconscious which played such a prominent part in his earliest work. And, so far as Nietzsche is concerned, it is interesting to note that he has, after being violently proclaimed unphilosophic, gained at last a place among the 'Grosse Denker' (ed. E. von Aster, 2 vols. 1912), an honour not vouchsafed to thinkers like Comte, Lotze, or Spencer. In France, leaving out such eccentric thinkers as, *e.g.*, Saint-Simon and Proudhon, we have, in recent times, the remarkable writings of Jean Marie Guyau; and, in this country, a group of writers who have had a marked influence on philosophic thought, though the fundamental principles of their teaching are so little defined that it is difficult to do them justice in an account of the methodical philosophical thought of the century. They are: Coleridge, Carlyle, and Ruskin. A real appreciation of their views belongs to the section which should treat of poetical and religious thought.