

course of his philosophical career he came under the influence of almost all the prominent systems and doctrines of ancient and modern times. He assimilated successively many of the suggestions and leading ideas thrown out by his predecessors and contemporaries. He was thus an eclectic in the best sense of the word, in the sense in which Aristotle in ancient times, Leibniz in more recent, Schleiermacher and Lotze in quite recent times, may be called eclectics. Though very different from Aristotle and Leibniz, who aimed at putting their ideas into exact scientific language, and more akin to Plato in his love of the poetical form of diction, he nevertheless resembled Leibniz in his endeavour to reconcile existing differences and contrasts, to mediate between seemingly opposite points of view. His was an exceedingly receptive mind, whose originality consisted in finding unity among diversities and establishing suggestive analogies. To him were attached also prominent workers in very different regions of thought and learning: from the naturalistic pantheist Oken to the mystical theosophist Baader, from the pathologist Kieser to

sophy. For Kuno Fischer saw the consummation of this philosophy and the programme for its future in a form of spiritual rationalism towards which Hegel had given, as it were, a first approximation and a comprehensive programme. He did not recognise, as his disciple Prof. Windelband has done, that before this programme could or would be more adequately carried out a great reaction against the whole of rationalistic thought would set in and have to be dealt with. Accordingly Windelband's profound and advanced insight into the courses of quite recent thought

has led him to add a new chapter to the history of German—as indeed also to that of European—speculation. This chapter bears the title of 'Irrationalism,' and comprises such names as Schelling in his latest phase, Feuerbach, Hartmann, and others, ending for the moment with Nietzsche. Out of the hopelessness of this final ending of the philosophy of Reason in Unreason the way to new vigour of speculative thought is, as is indicated in the closing page of Windelband's 'History of Philosophy,' to be found in the conception of value.