

partments of knowledge. It further participated in, and to a large extent directed, the historical interest, being nursed and brought up in the same school, that of classical literature and learning, in which so many of the leading minds of the nation have been trained. And lastly, it took as the highest subject of philosophic thought the religious problem, the attempt to put something better in the place of the narrow orthodoxy or the prosaic rationalism of the eighteenth century. All this was to be done by ascending to, and getting hold of, the living spirit that pervaded everything; by rising beyond mere forms and categories, but through them, to the truly Real which manifests itself in all actual facts and processes in nature, mind, and history, giving to them their deeper meaning and value. This philosophy must have appeared to its disciples to be the very Rationale, the abstract exposition, of the various aims and endeavours which then formed the programme of many an eminent academic teacher. Notably in two directions and on two independent fields of research, the thought of the age had at that time put forward definite problems. Foremost stood the task which F. A. Wolf had defined as that of the new science of Philology: the reconstruction of classical antiquity, the task of finding again, through patient study of the remains of Greek art and literature, the spirit that lived in that greatest era of bygone human culture. The other and independent movement I refer to was the birth of modern German theology,¹

¹ It is well to remember that nearly all the leading thinkers of that age in Germany, beginning with Lessing, onward through Kant,

Herder, Fichte, Schleiermacher to Schelling and Hegel, came originally through theology to philosophy, and that they all preserved a genuine