

records and of the Revelation which they contained—on the other.

What was demanded in these two great scientific tasks and stood out in tolerable clearness and definiteness, thus becoming a fit subject for academic teaching and study, existed, though less clearly and definitely, in many other branches of literature and learning. What was common to all these movements and endeavours and enlivened the lectures of many prominent academic teachers from that time onward, was the attempt to penetrate beneath forms and facts which had become dead through age, routine, and convention, to the moving spirit which had once vivified them. This was to be done by hard work and severe method, not only in the form of a poetical fancy. That this could be done was the common faith of all the great founders and leaders of German *Wissenschaft*, notably in the historical and philosophical sciences. Of this common faith the philosophy of Hegel appeared as the methodical and abstract enunciation: a statement which would serve as introduction to all critical, historical, and philosophical studies, but also as their consummation. As such it was announced by Hegel himself and accepted by a whole generation of eager and thoughtful listeners.

The further elaboration of the scheme put forward by

in a different quarter. Nor is there wanting in this age and in this country a parallel to the disillusionment which was widespread in Germany two generations ago. This is, *e.g.*, expressed in the 19th chapter of Mr A. W. Benn's 'History of English Rationalism in the

Nineteenth Century' (2 vols., 1906); in reference to which it may be remarked that this author takes no note of Lotze and of his influence on English thought, nor of the altered position which he occupies with regard to the relation of science and religion.