

be gained. His philosophy was similar to that of Socrates, a method rather than a result, a search rather than a finding; whereas Hegel's system was more like the elaborate structures which Plato and Aristotle had reared upon the basis of Socratic teaching.

It was therefore natural that many young and ardent minds who flocked to the University of Berlin to imbibe the new philosophy, should turn from Schleiermacher to Hegel, if they had not, to begin with, already gone straight to the latter. But the cautious, searching, and less assertive character of Schleiermacher's thought was sure to be appreciated when once it had become evident to many that Hegel had promised more than he could fulfil. During his lifetime Schleiermacher attracted principally students of theology, among philosophers only a small number of select minds of a high order,¹ who took a special interest in the religious problem.

When, in a subsequent chapter, I shall deal with the latter, I shall come back to Schleiermacher as the most important figure in the whole of that province of modern philosophical thought. His philosophical contributions to the solution of what I shall then term the problem of the Spirit, formed a centre which gathered up many lines of thought from which as many have issued forth. Nor do I think it necessary for the moment to say much in connection with the ethical problem about Hegel's own teaching. For ethical problems, especially such as have occupied thinkers in this country, did not occupy

¹ Such as the pioneers in the study of the History of Philosophy, | H. Ritter (1791-1860) and Chr. A. Brandis (1792-1873).