

though it contains valuable points of view which have later been taken up by more recent thinkers.<sup>1</sup> Reasons similar to those which prevented for a long time the recognition of the merits of Schleiermacher as a philo-

complete History of Philosophy, and correctly remarks that neither Ravaisson nor Taine takes due notice of them. He considers that what is termed "pure" thought, the "study of the great Truths of the moral order by the sole aid of individual reasoning," does not comprise the whole of philosophy, though such has been the avowed intention of the foremost philosophers since the time of Socrates, as even such recent thinkers as Bossuet and Fénelon, following Descartes, have found the criterion of certitude in the clearness of ideas—*i.e.*, in a purely rational principle. Against this he points to what he terms a "mixed" philosophy as represented, *inter alia*, by Clement of Alexandria, Origen, St Augustine, and the Fathers of the Church, who tried to reconcile the speculations of Greek philosophy with theological conceptions. It may be remarked that "pure" rationalism has never been characteristic of the leading philosophies in this country, which have been nearly always allied, either with natural knowledge on the one side, or with some form of traditional belief on the other; further, that the position taken up by Lotze in Germany, according to which the formal task of philosophy consists in imparting unity and harmony to the frequently confused and contradictory body of thought furnished by science on the one side, by common-sense and practical reasoning on the other, at once opposes the attempt to build up a philosophical system upon a purely rational principle. And a similar endeavour at a

reconciliation of apparently opposed regions of thought seems to underlie also such very different philosophical schemes as those of Herbert Spencer and Mr Balfour.

<sup>1</sup> Two points may be specially referred to: they were in a crude way insisted on in the traditional school of thought. The first is the influence of tradition upon the formation of ideas and convictions. All the modern theories of environment, of inheritance, and of the social atmosphere tend in the direction of maintaining that abstract notions have, like other intellectual data, a conscious or unconscious ancestry depending upon acknowledged or unacknowledged tradition under the influence of surrounding or antecedent conditions. The other interesting point is notably the importance which de Bonald (1754-1840) attaches to language as an instrument of the mind which creates thought instead of being created by it. He even goes the length of maintaining that language and words are a Divine Revelation. Subsequent theories of the relation of language and thought, such as those of Max Müller, the psychological importance of intersubjective communion (James Ward), and the extension of the term language to all forms of expression (the "general linguistic" of B. Croce), all tend to emphasise the important part which language has played, not only in the undiscovered origins of civilisation and culture, but also as the principal Revelation, as the moment of awakening, in the early life of every rational human being.