

mind to the totality of things, to the Universe. The universe was not, however, at that time and in that school of thought, conceived in the naturalistic sense which has gradually supervened in the course of the nineteenth century in consequence of the great progress and popular influence of the natural sciences. The totality of things, or the Universe, was decidedly, though somewhat vaguely, considered to be spiritual, with an equally decided bias in the direction of identifying the spiritual with the intellectual. To this intellectual definition Schelling, indeed, influenced largely by Goethe, had added the poetical or artistic conception; Schleiermacher, on his part, urged more distinctly the emotional.

Schleiermacher's Addresses mark another important step towards the introspective or psychological treatment of philosophical problems. They represent, moreover, one among many efforts made at that time to maintain philosophical discussions at a higher level, to prevent them from falling back into that formalism and triviality into which they had sunk during the age of so-called enlightenment, and out of which Kant had raised them into a higher sphere.

We see then how many interests and influences, how many new ideas, how many theoretical and practical tendencies were then at work. To outside beholders, to the younger and ardent minds, especially at the German universities, the aspect must indeed have been bewildering.

What was wanted more than anything else was to concentrate the many rays of new light into a focus, to