

thinkers, their varied terminology and the ambiguous meaning of their language, joined to the many schools of thought, created, in the German mind, a feeling of confusion and unsettlement which in many cases led to a despair as to the possibility of arriving at any reasoned creed which would command general assent, and be of use in dealing with the burning questions of the day. Practical persons accordingly treated philosophy with indifference, and thinking minds bestowed their labour on the more promising fields of scientific or historical research.

The only two philosophers of eminence who attempted to bring some order into the chaos of philosophical thought itself, did not for a long time gain that recognition which their efforts deserved, and never rose to that popular renown which surrounded the names of their great predecessors; but they paved the way for new departures. The two thinkers I refer to are Lotze and Schleiermacher. The latter, though the earlier in time, and a landmark in theology, is even at the present day hardly appreciated as a leader in philosophical thought; whereas Lotze's merits have been increasingly recognised, not only in Germany, but also in this country and beyond the Atlantic.

Schleiermacher and Lotze were thinkers of very different stamp, and the former had little influence on the latter, but they both employed the dialectical method, not without a considerable admixture of good psychology. They both emphasised in different ways the claims of feeling or the emotional side of our nature as an independent source in conjunction with