

chronological point of view—dealing with the different systems as they have rapidly followed each other, especially on the Continent, casting side glances at the smaller developments which have issued from them. The classical model in this line is the ‘History of Modern Philosophy,’ by Kuno Fischer. In spite of much that may be said against the plan and method adopted in this work, it remains the greatest performance which the last fifty years have witnessed in the history of recent speculation, a worthy counterpart to Edward Zeller’s equally monumental ‘History of Greek Philosophy.’

works, which still form fundamental treatises, we come to a third period of philosophical historiography in Germany which is characterised by a freer treatment of the subject, inclining more in the direction which this history is following—*i.e.*, towards a history of philosophic thought rather than of philosophic systems or individual thinkers. Prominent among these, so far as recent philosophy is concerned, are Falckenberg (‘Geschichte der neuern Philosophie,’ 1886, and many subsequent editions) and W. Windelband (‘Geschichte der Philosophie,’ 1893, ‘Geschichte der neuern Philosophie,’ 2 vols., 1878-80, both in several editions). For purposes of reference Ueberweg’s ‘Grundriss’ (re-edited by Heinze, Part iv., 10th ed., 1906) is invaluable. In addition to these standard works there exist an enormous number of historical treatises on special subjects, or written from special points of view; among these the historical works of E. von Hartmann are conspicuous. To such works I shall refer in the course of this History, but I am by no means acquainted with all of them. Most of the larger works which I mention confine themselves, so far as

the nineteenth century is concerned, mainly to German philosophy, and only the very latest have begun to take notice also of philosophy in France, England, and other countries. Ueberweg’s ‘Grundriss’ has indeed elaborate additional sections on modern philosophy in other than German countries. As they are, however, written by separate authors belonging to the respective countries, the whole work does not afford a survey from an international point of view. The only comprehensive work written in this spirit is the ‘History of Modern Philosophy,’ by Prof. Harald Höffding (Engl. transl., 2 vols., 1900). Like his countryman G. Brandes, not being identified with any of the principal movements of modern literature or thought, he has been able, more than other writers, to do justice to the separate work of different nationalities, taking up an impartial cosmopolitan attitude; though Höffding admits that even in his later supplementary historical works on “modern problems of philosophy” and “modern thinkers” his exposition is still defective, especially for French philosophy.