

Of the eight volumes of Kuno Fischer's work, six treat of the philosophy of Kant and his successors. There is no doubt that many students of philosophy owe their first introduction to this difficult subject to the luminous pages of this foremost historian of modern philosophy. The appearance of each of the successive parts has marked a revival in the interest which has been taken, not only abroad but also in this country, in philosophy generally, and in the special systems which it dealt with in particular. If I do not take this work as a guide through the labyrinth of philosophical theories, it is not for want of appreciation of its unique contribution to the philosophical literature of the second half of the nineteenth century, nor of gratitude for the insight I myself have gained through it, but because I am not primarily interested in expounding the different philosophical systems, but rather in tracing the leading ideas which have survived these systems themselves and become the common property of the philosophical mind at the present day.¹

¹ Kuno Fischer's History (latest ed. in 9 vols.) may appropriately be termed a history of modern Idealism; which starts with Descartes and develops through Spinoza, Leibniz, Kant, Fichte, and Schelling to its consummation in Hegel. Other important movements in philosophy, both German and foreign, are treated as side issues or antitheses to the idealistic movement. Of other writers full attention is given only to Schopenhauer. Hegel's philosophy is looked upon as the dominating philosophy of the century, as its underlying Thought; its main characteristics being that it is speculative and not positive (Comte); that it is metaphysical and not psychological

(Beneke); that it is monistic and not dualistic (Günther and Hermes); that it identifies Thought and Being in contrast to their essential difference (Herbart); that it finds the truly Real in logical thought or reason, not in the unreasoning Will (Schopenhauer) or the "Unconscious" (v. Hartmann) (see vol. viii., pt. 2, p. 1176 *sqq.*) The only promising further development of the Hegelian scheme is seen by Fischer in the philosophy of Lotze, who, as I shall have occasion to explain in the sequel, is historically connected with Hegel through his master, Ch. H. Weisse, and to whom belongs, according to Fischer, a position of unusual importance among German philosophers; his