

In the earlier volumes of this history it was, of course, not my intention to give anything like an exhaustive record of scientific discoveries: I referred to these only in the way of illustration, or to the extent that they reacted upon Scientific Thought. So also in the present case, I shall only refer to special philosophical theories or systematic attempts as instances in and by which these permanent ideas have found expression which has survived writers and systems of philosophy alike. As we saw that the scientific activity of the century resulted in the firm establishment of a small number of leading conceptions, so I shall now endeavour to show how the huge and frequently conflicting philosophical literature has left behind it a small

main thesis being defined as the conviction that the world is not only a fact, but has also a meaning. Without this latter addition philosophy remains unphilosophical, "standing in the midst of the darkness and thicket of facts, what Bacon termed the *silva silvarum*, the forest of forests." See vol. viii. p. 1176, &c. Prominent in Kuno Fischer's History are the intimate relations which he establishes between philosophical idealism and the classical and romantic literature of Germany, of which he has a thorough knowledge and a unique conception, being popularly quite as well known through his writings in literary criticism as through his 'History of Philosophy.' Among his followers and pupils a recognition of this intimate connection of thought with literature and life is still more conspicuous. More than any other German historian has Fischer refused to recognise that other modern countries have elaborated philosophies of their own. In fact,

whenever important foreign names are mentioned it is only in contrast to the dominating current of Hegelian thought, or, as for instance with Darwin, as special examples of the Hegelian idea of development; besides, important movements, even in German philosophy, are almost entirely omitted, as notably the great movement in religious philosophy which has its origin in Schleiermacher. In consequence of these omissions Kuno Fischer's History, though an inspiring work, is hardly a safe guide through the labyrinth of philosophical thought in Western Europe during the nineteenth century. It is interesting to note that Erdmann likewise closes his 'History of Modern Philosophy' with an even more elaborate appreciation of Lotze's views. In this respect both Fischer and Erdmann form a contrast to Zeller, who in his 'History of German Philosophy' (Munich, 1873) has only a slight and quite inadequate reference to Lotze.