

problem of Knowledge, trying to establish the underlying identity of mind and nature; and it finally culminated in Hegel, whose speculation is not only based on the conception of the uniting principle in all knowledge and the unity in all that is real, but who also reverted to the antique conception of the unity of knowing and being. This dogmatic assertion of the monistic view was opposed by two quite independent thinkers — by Herbart¹ on the one side, and by

¹ Herbart (1776-1841) is a unique and isolated figure in modern philosophy. But though he had a considerable influence in various, only slightly connected, directions of thought, it cannot be said that he has left a permanent mark on philosophical thought as a whole or outside of his own country. The great revolution which has come over philosophical thought through Kant is only partially represented in Herbart's writings; and though he called himself a Kantian, it has been correctly pointed out that he really stands nearer to the philosophy of Wolff, to some of Leibniz's ideas, and to others peculiar to ancient Greek philosophy. Nothing strikes one more in Herbart's writings than the want of reconciliation of different lines of thought which he takes up and follows out independently; and this is so much the more remarkable, as his fundamental methodical precept was that philosophy consists in removing contradictions met with in the philosophy of common-sense and in the sciences. Not only is his conception of reality pluralistic, but his manner of thought is unsystematic. In religious matters he was conservative, not to say orthodox; but there is no attempt to give a philosophical interpretation to religious doctrines, as was

the aim of the idealistic systems, or to deal with religious belief as a psychological phenomenon, as was done in an original manner by Schleiermacher; nor does he, lastly, deal with the great problem of Evil, Sin, and Redemption, as was done by Schopenhauer. The truly Real and the doctrine of degrees of Reality are not to be met with, and his metaphysics present, in consequence, no religious or ethical interest. Although one heard at one time a good deal about the Herbartian school, this seems to have died out after having, through some of its representatives, produced important works in special limited regions of research; in one direction, that of anthropology, even pioneer work. Some of his disciples have cultivated such branches of philosophy as were only sketched by Herbart himself—such as *Æsthetics*, *Ethics*, and *Philosophy of Religion*. In those chapters of this History in which I shall deal with special philosophical problems, we shall meet with Herbartian ideas, as we have already done in the chapter on the "Psychological Problem"; and notably we shall find in Lotze's philosophy marks of Herbartian influence which led some early critics of Lotze to place him erroneously in the Herbartian school.