

of Schleiermacher, I shall have to say more in the sequel.

Of philosophers who stood upon independent or, as it is frequently termed, purely scientific ground, there are before the middle of the century only two or at most three names to be mentioned who seriously and systematically attacked the problems of moral philosophy; these were Fries, Beneke, but more than any other, Herbart. We need not linger over Fries, although he formed to a certain extent a school of his own, nor over Beneke, though he was the first who possessed and introduced an adequate knowledge of the labours of English psychologists and moral philosophers. His writings had little influence at the time and received due appreciation much later. Herbart is a much more important name in what we may term the reform of ethical philosophy in Germany. He had the merit of introducing into German philosophical thought a line of reasoning which was not unfamiliar to some of the moralists in this country, but for which he was the first to coin a distinctive term, through which this special way of attacking the moral problem has found currency in recent ethical treatises, not only in Germany, but also in England and other countries. He maintained that ethics had to deal with judgments of value, not with judgments of fact. In doing this, he perpetuated, though in a different form, the dualism which existed already in Kant's philosophy between theoretical and practical reason. He separated ethics completely from metaphysics, and opposed all attempts, suggested by Kant himself, and still more by his

46.  
Herbart.