

they had a not inconsiderable influence upon the philosophy of the schools,—an influence which made itself felt later on when the logical consequences of the transcendental position had been clearly stated and its possibilities for a time exhausted. In the meantime, though remaining in the background, attempts were made to put these ideas of the opposition into a more methodical form and to use them in the construction of coherent systems of thought. Among these the system of Fries<sup>1</sup> was probably the most original and suggestive, while the writings of Krug were the most popular. Fries came to philosophy with a genuine religious interest, having been educated in a sect which cultivated an inner religious life in contrast to the more external clerical religion of the age. With this interest, he appreciated the crude endeavours of Jacobi to vindicate for religious belief a separate province in the human mind, but he marks an advance upon Jacobi, inasmuch as he was not content merely to assert this independence but saw the necessity of supporting its assertion by a correcter and fuller statement of psychological facts. This interest in psychology he combined with a more thorough acquaintance with the mathematical sciences and their development in the direction of mathematical physics. He also saw the necessity of extending psychology beyond the study of the individual soul into that of the collective mind and its natural history, laying much stress upon anthropology. Through these special interests his

26.  
Influence of  
extramural  
teaching on  
the schools.

<sup>1</sup> About Fries and his writings | vol. of this history.  
see the note to p. 258 of the 3rd