

79.
Departure
from this in
the thought
of the day.

opposition which was prepared by Kant, to which Schleiermacher gave special expression, and which is perhaps most clearly brought out in Albrecht Ritschl's theology. The system of reason which Hegel attempted to elaborate was not that of ordinary logic, of the formal logic of the rationalist, or the inductive logic of the empirical school; it was, as it were, a higher reasonableness that Hegel attempted to demonstrate, a rationality which embraces not only formal and exact ways of thinking but also the higher trains of poetical, religious, and metaphysical thought, what had before him been distinguished from the other under various names, such as the Transcendental (Kant), Intellectual Intuition (Fichte and Schelling), or Religious Faith (Jacobi and Fries). In the sequel, however, it became clear that these higher forms of thought cannot be fused into one common logic with the precepts of exact and empirical thought. As the latter were more closely investigated and better understood it became evident that there exists a radical difference in the manner in which science on the one side, art, ethics, and religion on the other, deal with their subject; the principal difference being that science depends upon definition of detail, and that this inevitably leads to abstraction, to the elaboration of an artificial system of knowledge which only partially and transiently corresponds to that which is actual and real: it leads to a mosaic of thought, to a mechanical aggregate, not to a comprehensive and synoptic view of a living totality. It never attains to a view of the Whole, still less to that of the inherent and essential