the spirit of patriotism and giving it a high tone and great aims.

Schelling took, among all these thinkers, the smallest interest in social problems, but he had a very high, perhaps an exaggerated, idea of the mission of Poetry and Art, agreeing on this point with Schiller, with whom he otherwise had little in common. But all these thinkers after Kant had a common interest in historical development, for they had come not only under the influence of Kant, but also, through Herder, under the influence of Leibniz and Lessing, and they combined to push into the foreground one side of the great social problem, the history of Culture or of Humanity. Herder had, as I stated before, made a beginning in this direction.

The contributions of Fichte originated in his desire to understand the age he lived in, to expose its weaknesses and shortcomings, and to educate a younger generation to a better comprehension of its tasks and duties. But neither Fichte nor Schiller possessed sufficient learning to deal adequately with the subject. In this respect Hegel was far superior to them. He had a true historical sense,<sup>1</sup> and influenced a very large

<sup>1</sup> Among the four great idealistic philosophers in Germany it is interesting to note how, with Kant and Hegel, the systematic arrangement and the respective dialectical methods emerge only after a lengthy period of preparation. The genesis and maturation of these final products of intense thought have accordingly formed special subjects of study with historians of philosophy. On the other side, both Fichte and Schelling start at once

with more or less systematic attempts which they develop, modify and elaborate, as it were, before the eyes of the public. And this gradual development is really more interesting and important than the latest expositions which, with Fichte, remained unfinished, and with Schelling were distinctly disappointing. The Neokantian literature is rich in expositions of the different phases of Kantian thought prior to the publication of the

40. Hegel.