

of the nineteenth century, we find there the most pronounced expression of that contrast which I have just named. At the beginning of the century we find a succession of philosophical systems. Kant's philosophy, though it never called itself a system, enjoyed still a foremost place in the philosophical world. Several thinkers were occupied in giving to it that systematic unity of which they thought it stood in need. Following the earliest attempt of Reinhold we find a variety of attempts, such as that of Krug and, somewhat later, that of Fries; then we have in rapid succession the professedly systematic work of Fichte, Schelling, and Hegel. The latter probably marks the culmination of the systematic interest. This is less prominent, though still active, in Herbart and Schleiermacher, but it is revived again in an extreme form in Schopenhauer, whose system was complete forty years before it became generally known and appreciated. Simultaneously we can trace the breaking up of the systematic and comprehensive treatment of the philosophical problem in such writers as Beneke, who, influenced by Herbart, by English thought and by the empirical sciences alike, was the first important thinker in Germany who treated special philosophical problems, such as the psychological and the ethical problems, as separate and distinct branches in a way similar to that which prevailed in this country. The disintegration of systematic philosophy was further assisted in Germany by the introduction of other questions which had received little attention in the great philosophical systems, but which, nevertheless, demanded theoretical treatment.

6.  
Change in  
German  
thought.