

Thus Fries and others introduced Anthropology, Schleiermacher religious and moral philosophy on a positive or Christian foundation; others, like Wilhelm von Humboldt, followed by philologists and philosophers alike, worked at the philosophy of language. Then again we have philosophy of law, political economy, and philosophy of the state and society, all treated more or less independently, with only a slight reference to and in only slender connection with the central problems of systematic thought; and lastly we have Psychophysics.

In consequence of these various influences and through this enlargement of philosophical interest, systematic philosophy became less and less possible unless the word "system" acquired an altered meaning. This altered meaning comes out fully and clearly for the first time in the philosophy of Lotze. It is characteristic of this stage of philosophical thought that the attempt to work out a system was the last of Lotze's performances. The systematisation of his ideas came at the end of his career and was never completed; whereas with Fichte, Schelling, Hegel, and Schopenhauer the principle and the method of the system are the first thing that we meet with, subsequent treatment being mostly in the form of illustration or application. The older conception of systematic treatment, such as we find in the celebrated work of Schopenhauer, was continued in the labours of Hartmann, who put forward his leading and systematising principle in the earliest of his larger works, and whose subsequent literary career consisted mainly in treating a great variety of special problems or special subjects in the light of that principle,