

In those histories, the naturalistic tendency is usually disregarded, and in many instances it is made to appear as if the idealistic systems alone deserved the name of philosophy. A prominent example of the attitude is the well-known work of Kuno Fischer, for whom modern philosophy is wellnigh identical with Idealism of the Hegelian type. This monumental History, though a work of genius, is nevertheless misleading, for it puts into the foreground or fills almost the entire picture with a movement of thought which was not international, and has become so only to a moderate extent at a later period.

The international movement of European Thought during the nineteenth century was dominated by the development of scientific ideas in all the three countries alike. Idealism, as a philosophical doctrine, was in the general movement only an episode, though an important and suggestive one. Its real meaning and value is only now beginning to be justly appreciated. One of the reasons why for a time the Idealistic Systems were discarded may be found in the fact that they did not rest on a sufficiently broad basis of experience, such as the natural sciences had prepared for themselves. That this was necessary was recognised by some of the most abstract thinkers, such as Fichte and Hegel: they handed over the performance of this important task to their disciples and followers; in their latest works these two thinkers sought for the necessary proofs of their abstract generalisations respectively in the data of the individual and in those of the collective human consciousness—*i.e.*, in psychological and historical facts. Hence the immediate outcome of Idealistic Thought was not a

8.  
"Idealism."

9.  
An episode  
in the  
general  
movement.