

History of Philosophy

Volume III

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Volume III

JOHANN EDUARD ERDMANN

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A
HISTORY OF PHILOSOPHY.

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IN THREE VOLUMES.—VOL. III.

GERMAN PHILOSOPHY SINCE HEGEL.



LONDON :
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1890.

THE LIBRARY OF PHILOSOPHY.

THE LIBRARY OF PHILOSOPHY is in the first instance a contribution to the History of Thought. While much has been done in England in tracing the course of evolution in nature, history, religion, and morality, comparatively little has been done in tracing the development of thought upon these and kindred subjects, and yet "the evolution of opinion is part of the whole evolution."

This Library will deal mainly with Modern Philosophy, partly because Ancient Philosophy has already had a fair share of attention in this country through the labours of Grote, Ferrier, and others, and more recently through translations from Zeller; partly because the Library does not profess to give a complete history of thought.

By the co-operation of different writers in carrying out this plan, it is hoped that a completeness and thoroughness of treatment otherwise unattainable will be secured. It is believed, also, that from writers mainly English and American fuller consideration of English Philosophy than it has hitherto received from the great German Histories of Philosophy may be looked for. In the departments of Ethics, Economics, and Politics, for instance, the contributions of English writers to the common stock of theoretic discussion have been especially valuable, and these subjects will accordingly have special prominence in this undertaking.

Another feature in the plan of the Library is its arrangement according to subjects rather than authors and dates, enabling the writers to follow out and exhibit in a way hitherto unattempted the results of the logical development of particular lines of thought.

The historical portion of the Library is divided into two sections, of which the first contains works upon the development of particular schools of Philosophy, while the second exhibits the history of theory in particular departments. There will also be a third series, which will contain original and independent contributions to Philosophy.

To these has been added, by way of Introduction to the whole Library, an English translation of Erdmann's "History of Philosophy," long since recognised in Germany as the best.

J. H. MUIRHEAD,
General Editor.

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GERMAN PHILOSOPHY
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GERMAN PHILOSOPHY

SINCE HEGEL.

§ 331.

INTRODUCTION.

1. THE decided ascendancy which, particularly about the middle of the first twenty years of the century, was conceded to the Hegelian philosophy over all contemporary systems, is to be explained by the fact that it was a philosophy corresponding to the momentary lull which had followed the fierce conflicts in the political, religious, and ecclesiastico-political spheres ; a philosophy which enemies by way of blame, and friends by way of praise, called a Restoration philosophy. This it is to a far greater extent than those who invented the name supposed. There are three points, namely, in which Hegel restored what previous to his time had been put in a tottering state,—especially by Kant, to whom, just on this account, Hegel is often unfair. First, he had attempted to restore to philosophy her “*Allerheiligstes*,” a Metaphysic, or Ontology, of which Kant had robbed her. The aim of his *Logic* was to give again to philosophy a Foundation Science, by showing what the Absolute is, and that it can only be reached by the dialectical method, the method, namely, which coincides with the self-movement of the content. Kant had, moreover, in his *Critiques* so strongly emphasized the legal (moral) element in Religion, that he was almost at one with the men of the Enlightenment, and their religion of good works ; and even in his *Religion Within the Limits of Mere Reason*, where he parts company with them, the glad tidings of the Gospel appear almost like a fable invented in the interests of morality. Hegel seeks to restore a positive existence precisely to the theoretical element in Religion, and to do so not simply to the story of salvation as related in the Bible, but to

the doctrines developed with and in the Church. He boasts, therefore, of his philosophy, because it is so much more orthodox than the modern intuitional or scriptural theology, which is indifferent to dogma. Finally, in the third place, Kant, in the individualistic spirit of the eighteenth century, had in his doctrine of law put the individual person, and in his theory of morals the private conscience, so much in the foreground, that in contrast to this Hegel again took as the central point of his ethics the ancient notion of the moral organism, the dominating right of the whole, which is essentially different from the sum. The reproaches which were brought against him on account of this threefold restoration,—that he was predestined to be a new Wolff, that he had made the world a present of a new Scholasticism, that he had come forward like a new Herr von Haller in opposition to Liberalism,—may be accepted as correct if the proper emphasis is laid on the word “new.”

2. The year 1830 saw the beginning of a series of events which proved that the restoration and consolidation of what had been previously shaken fell far short of being so definite as had been hoped. The revolutions in France, Belgium, and Poland, the revolutionary movements connected with these in Germany, as well as the Parliamentary reform in England; the sharp points of difference in the various creeds, which once more came to light owing to the Papal bulls on mixed marriages, and to the celebration of the presentation of the Augsburg Confession; finally, the almost unheard-of attempt which was made, particularly in Prussia, by the ecclesiastical corporations and courts, to possess themselves of rights which the State had always exercised, such as the introduction of agenda or the control of the professors of theology—all proved that there might be a dissolution of what seemed to have been so perfectly put together. It will be easily understood that Hegel greeted none of these phenomena with pleasure, and met many of them with decided dislike. He could not help foreseeing—what soon also happened—that, as the foundations of what had hitherto been accepted were shaking, the foundations of reasoned existence could not escape being subjected to new tests; and he felt, too, that many amongst his younger friends would regard with pleasure what only pained him. Both things happened. Works appeared which attacked the foundations of his doctrines, and to which he replied in a collective criticism. But this came to a stand-still before he

had reached the most important of these works. An unpleasant encounter with his hitherto intimate friend, Professor Gans, which was occasioned by the political questions of the day, also occurred, and embittered the last weeks of his life.

3. The words spoken at his grave, to the effect that the satraps would have to share Alexander's kingdom amongst them, were followed by a war of succession more quickly than the speaker had imagined. The process of dissolution began in the Hegelian school soon after the death of its founder. Accompanying this dissolution, which is the negative side of the process of philosophical development after Hegel, we undoubtedly have, as its positive complement, the construction of new systems. Apart from the fact that most of those who assumed the latter work had been actively engaged in the process of dissolution, it will facilitate our survey if we first group together those phenomena which it can be proved all led to a common goal. This certainly involves the drawback that many authors will be discussed in two different parts in the treatise. By any other method, however, it would be still more difficult to find one's way through the labyrinth of post-Hegelian literature. But such a separation has been resorted to only when it appeared absolutely necessary. Where it was not necessary, and where a philosopher was mentioned for the first time, I have at once said everything regarding him that I had intended to say in this book. With this explanation we may turn to our double task. In accordance with our method, it will first be shown how the three points just referred to, in which Hegel had proved himself a restorer, were again brought into question after his death. They arose in the order in which they have been enumerated above, and indeed, so that the interest of the philosophical public for each of the three questions was sustained for pretty nearly the same period. After the logico-metaphysical question alone had been ventilated for about half a dozen years, the question raised by the philosophy of religion came suddenly to the front, to give place after about the same interval of time to the politico-social question. We have thus given in advance the three divisions into which the negative part of this investigation is divided.

FIRST DIVISION.

Dissolution of the Hegelian School.**A.—PHENOMENA IN THE LOGICO-METAPHYSICAL SPHERE.**

§ 332.

1. SINCE the Hegelian school had the conviction that the logical foundation laid by Hegel was unshakable, it had no occasion to apply any test to show whether the content of the fundamental science had been properly constructed, whether its relation to the other parts of philosophy had been properly conceived, whether the method it had adopted did really harmonize with the self-movement of the object, and was therefore universally applicable. It is accordingly natural that in this group of phenomena, the anti-Hegelians in particular should take a prominent place, while to Hegel's followers there falls the rôle of defenders, who partly explain the teaching of the master, and partly give it greater definiteness in those points in which it had been left indefinite. The first attacks on Hegel's *Logic* appeared already during his life, and his intention was to have reviewed five of these together in the *Berliner Jahrbücher*. He let the matter rest, however, after having criticized the first two of those about to be mentioned. The work of Hülsemann, *On the Hegelian Theory, or Absolute Knowledge and Modern Pantheism* (Leipsic, 1829), which appeared anonymously, expresses by its title the objection it made to the system whose method it combated, and to which it opposed the distinction between reason and cause, a distinction which had been already made by Jacobi. To Hegel's not very friendly critique,—which, on account of its unctuous tone, was conjectured to have had a Catholic priest for its author,—Hülsemann replied in his work, *On the Science of the Idea* (Breslau, 1831). Along with this work, Hegel criticized Schubart and Carganico's work, *On Philosophy in General and Hegel's Encyclopedia in Particular* (Berlin, 1829). Schubart, in reply to this criticism, published his *Explanation to Hegel*. According to Schubart, philosophy is in no way a healthy manifestation like art, morality, religion, and empirical science, but a symptom of disease. It consists in the deification of the All, which, as the object of philosophy, is put by the ancients before the world, by modern philosophy and specially

by Hegel, in the world, and by Kant beyond the world. Hegel's fundamental error was, that he stretched too far the law of metamorphosis discovered by Goethe, a law which is confined to nature ; and that thus he arrived at a theory which denied immortality and was revolutionary in politics, or at any rate decidedly anti-Prussian. This last objection is further developed in the pamphlet, *Hegel and Prussia* (Frankfort, 1841). The anonymous work of Kalisch, *Letters against the Hegelian Encyclopedia of Philosophical Sciences* (two Parts, Berlin, 1829, 1830), was taken little notice of. This was not the case with the work of General Rühle von Lilienstern, a soldier distinguished alike for intellectual power and learning : *R. v. L. On Being, Non-being, and Becoming* (Berlin, 1829). In this work, to begin with, Hegel's claim that his system was a circle of circles was rejected as inconceivable, and then special stress was laid on the point that, as there is only one single thought which by simple repetition gives something new, namely, Nothing,—which, thought of as nothing, gives us affirmation,—we ought to begin with this, and not with Being.

2. Of far more significance than all these works was that of a young man who was soon to belong to the weightiest opponents of the Hegelian philosophy. CHR. HERMANN WEISSE (born at Leipsic on the tenth of August ; qualified as *Privatdocent* there in 1822 ; and died when full Professor of Philosophy on the 19th of September, 1866), in his work, *On the Present Standpoint of the Philosophical Sciences* (Leipsic, 1829), declared himself a follower of the Hegelian *Logic*, which he asserted had for its result what the System of Identity had begun with, and just for this reason counted all opponents of the latter as its own. The one omission in the *Logic* was, that it did not include within its province time and space, which, exactly like the other categories treated of by Hegel, belong to the necessary elements of thought. On the other hand, Hegel made far too large claims for his *Logic* ; for although it is simply the groundwork of the real parts of philosophy, which has to do only with the universal forms of all reality, yet he placed it on an equality with these forms, and even set it above them, since he purposed by starting from the forms of being to reach in a logical way what exists in these forms, to get to matter, in fact. Since matter is not something absolutely necessary, but exists owing to the determination of some Being, we require here a higher form of cogni-

tion in which logical and actual knowledge interpenetrate, so that Nature and Spirit are recognised as what is higher, as contrasted with the logical Idea ; and speculative theology, which Hegel identifies with logic, is made the keystone of the system. Weisse took up pretty much the same standpoint in his *System of Æsthetics* (Leipsic, 1830), where, besides the objection that Hegel's doctrine, by overvaluing logic, results in a logical Pantheism, fault is found with Hegel because in his theory of Absolute Spirit he places science above art and religion, instead of closing his system with the latter, and because he puts the theory of cognition, or the science of knowledge, before both. In connection with his *Æsthetics*, Weisse has achieved the merit,—a merit recognised even by thinkers of an opposite school,—of having in the First Part, which treats of beauty in its universality and subjectivity, thoroughly examined the notion of the Ugly, apart from which, amongst other things, the humorous cannot be understood. The Second Part treats of the Beautiful in its special forms and objectivity in the separate arts ; and, finally, the Third Part, which treats of the Beautiful in its individuality, or where beauty has a subjective-objective existence, paves the way, by considering the nature of genius, moral beauty, and love, for the transition to speculative theology. Before Weisse, however, published this work, Hegel had died ; and he brought out a work entitled, *On the Relation of the Public to Philosophy at the time of Hegel's Decease* (Leipsic, 1832). The indifference which the public was beginning to show in regard to philosophy, Weisse explains from the fact, that what the preceding period had sought after, philosophy up to this time, working in harmony with the heroes of literature, had accomplished. It had consistently worked out the thought of an organic unity of reality or of nature. To the need, now awakened, of giving to the Godhead the proper place in the system, philosophy does not respond. Hegel in particular substituted the Absolute Idea for the Godhead, and thereby reached a logical Pantheism ; and Weisse no longer allows, as he did above, that Hegel's Absolute Idea is the same as the Absolute of the System of Identity. The true system should undoubtedly be divided into Logic, the Philosophy of Nature, and the Philosophy of Spirit. Time and Space ought, however, to be treated of in the Logic, and in the Philosophy of Nature, in what Hegel calls the Swoon of Nature, the

system ought rather to recognise the freedom which goes beyond what is logical; and the Philosophy of Nature ought to be, therefore, no longer merely logical construction, but a philosophical empiricism. He thinks that the Philosophy of Spirit in particular ought to get a wholly different form from what it has in Hegel. In the Anthropology and Psychology, sense-perception, understanding, and reason ought to be deduced *a priori*, while at the same time justice ought to be done to empirical observation. The doctrine of Objective Spirit would give an account of language, the State, and universal history; and would represent the last-mentioned as a teleology of the spirit, in which there is a striving after what is reached by science, art, and religion. The treatment of these would fall to the doctrine of Absolute Spirit, which corresponds to the Ideas of Truth, Beauty, and Goodness. Thus the lowest place would be occupied by an encyclopedia of the sciences, the second by æsthetics, the third by the philosophy of religion, which coincides with ethics, and which, in opposition to pantheism and deism, must hold fast by a personal God and moral freedom. As the defender of Hegel against all these writings of Weisse, there now came forward the man whom the master's previously mentioned "shake of the hand" (§ 329, 10) had so ennobled in the eyes of his School, that they awaited the appearance of his work with the greatest expectation and greeted it with applause. Göschel's *Monism of Thought* (Naumburg, 1832), which called itself an Apology by Modern Philosophy at the grave of its Founder, seeks to prove to Weisse that he had fallen into the hands of the arch enemy of all philosophy, into dualism. By his separation of the formal and the real sciences, he separated form and matter, that is, thought and being, whose unity is maintained by the more recent philosophy, according to which our thought is a reflection of creative thought. Since its method consists in the self-formation of the matter of thought, it has thereby surmounted formalism and materialism, into both of which precisely dualism falls, and dualism is absolutely incompatible with the Hegelian logic and method. The last remark bore very strongly on the circumstance, at all events striking, that Weisse, in word and deed, had shown himself to be a follower of the method which was intended to be the self-movement of the content, and yet demanded a philosophy with a wholly different con-

tent. And Weisse felt this so keenly, that in his next work, *The Idea of the Godhead* (Dresden, 1833), he let the dialectic method, which, according to his whole theory, ought to be employed above all in Logic, fall into the background. This work constitutes only the first part of Weisse's speculative theology. The second part, which was to have contained the philosophy of religion as a development of the historical forms of the religious consciousness, and the third part, which was to have contained the Ethics, did not appear. The pretentious tone manifest, not only in the preface to the book,—in which Weisse compares himself to the sibyl, because he concedes to the Hegelian philosophy a smaller and smaller amount of truth at the price of ever greater concessions,—but also in the book itself; and the oft-recurring remark, that here for the first time this or that difficulty is solved, not only drew down on Weisse some bitter attacks, but also resulted in his book being far less read than, for instance, Billroth's *Lectures on the Philosophy of Religion* (Leipsic, 1837, 2nd ed., 1844), which I edited, and which in reality merely repeat the thoughts first expressed by Weisse. The line of thought pursued in Weisse's book is as follows: The opposition between the ideas of the True and the Beautiful, which lies at the basis of that between science and art, is done away with in the idea of the Good. This is the leading idea in the ontological argument which, while uniting perfection and existence, unites beauty and truth without knowing it. Pantheism, as represented in the history of philosophy by Plato and Spinoza, does not get beyond this idea, which binds those two together in an immediate unity. If, on the contrary, the unity of both is thought of, not as an immediate existing unity, but as a unity of the underlying principle, then we are led to Deism, whose argument is the cosmological one, and whose philosopher is Leibnitz. The Christian idea goes beyond both of these one-sided conceptions, and has hitherto been grasped only by some mystics. It corresponds to the teleological argument, and demands that the doctrine of the Trinity be put on a speculative basis, by means of which,—in contrast with Deism, which sees in the world a mere piece of God's workmanship, and with pantheism, which sees in it simply a result of God,—we are enabled to comprehend creation, and redemption which is its goal, as well as immortality, though only that of the regenerate; while the antinomies of time and eternity, etc.,

are also harmonized. Weisse's book was an attempt towards this, though he afterwards confessed that he had done violence to the historical material.

3. Before passing on to the work which is Weisse's public disavowal of the Hegelian philosophy, mention may be made of certain publications the influence of which upon him is established beyond doubt by the alteration which they occasioned in his terminology. In North Germany, Schelling's influence in Munich had become something almost mysterious; and the way in which he treated those who, like F. Kapp,—who afterwards certainly took a terrible revenge,—told tales out of school, did not serve to spread his doctrines more widely. FRIEDRICH JULIUS STAHL (born on the 16th of January 1802, in Munich; died when Professor in Berlin and a member of the Prussian Upper House, at Brückenau, on the 10th of August, 1862), in the critical part of his *Philosophy of Law from an Historical Point of View* (2 vols., Heidelberg, 1830, 3rd ed., 1854), was the first to call attention to the fact, that while Hegel maintained the standpoint of the System of Identity, according to which the universal impersonal Reason comes to constitute individual personalities, and is thus the process by which the Absolute becomes personal in man, Schelling himself had gone beyond this. This is evident from the fact that he constitutes philosophy,—which knows nothing higher than reason, and is thus rationalism with an analytic method,—of one part which may be called the negative part, because, for reason, that only is valid which cannot *not* be—*i.e.* bare necessity; while to this he adds as its complement a second positive part, in which speculation gives a true doctrine of freedom, and in which the place of the process in the former part is taken by divine action and will. That Schelling did not, as in Kapp's case, come forward with threats against this publication, renders it probable that he approved of it, or at any rate that he did not see in it any misrepresentation of his views. This became still more probable when the general introduction of J. Sengler's work, *On the Signification of Speculative Philosophy* (Heidelberg, 1837), appeared, which was followed later by the special introduction. In this, the true philosophy, which begins where rationalism ends, and conceives of the world as a free creation, was contrasted with rationalistic speculation. All doubts, however, disappeared when Schelling himself gave expression

to his views in almost identical terms, in his Preface to H. Becker's *Translation of a Fragment by Cousin* (Stuttgart, 1834), which, owing to the bitter manner in which he treated his former friends, gave just offence to the Hegelians. According to the *Preface*, philosophy must begin with the necessary element in thought, or just with what cannot *not* be thought, and which is thus of an entirely *a priori* character,—pure rationalism in fact,—because this absolutely necessary element, without which nothing is, is what is absolutely prior to God Himself and constitutes the peculiar possession of reason. With this, however, there is only given, to begin with, the negative *conditio sine quâ non* of knowledge; and the transition from this to positive philosophy, which is the most difficult point in the whole system, is made by getting a thorough grasp of the real process. Hegel, who wished to make the transition from the logical to the real in a logical way, never gets beyond Logic, or if he does, it is only by sophisms. He turns the process of reality into a wholly absurd process of the Notion, and predicates of mere being what has meaning only in reference to actual existence. True philosophy, therefore, rises superior to the opposition of rationalism and empiricism. If the empirical moment is let go, as is done by Hegel, then philosophy is changed into rationalism. The less there was to be found in these words of anything really definite, as to what positive philosophy should contain, and as to how the transition was to be made to it from the negative part, made it all the more easy for every one to picture a Schelling according to his own taste. Accordingly there scarce ever was a time when Schelling was so much praised from quite opposite quarters as then, when nobody knew what he taught. In a style which often reminds us of Goethe's *Grosskophta*, all anti-Hegelians appealed to Schelling. The empiricists saw in him a convert to empiricism; the pectoral theologians rejoiced over his attack on the deification of the Notion; the orthodox appealed to the fact that he put what was positive above all else; in short, every one believed that he might close his statements with the remark, that Schelling would doubtless say the same thing. This is true to a certain extent even of Weisse, whose *Outlines of Metaphysic* (Hamburg, 1835) showed that Tarquin must still have been stiff-necked, since so much of what had been previously conceded to Hegel was now taken back; and certainly, along

with this, much that Weisse had previously taught was retracted. He seeks to set up in opposition to the Hegelian system of necessity, a system of freedom, which in its concrete parts deals with what cannot also be otherwise than it is, and with what may also be otherwise; and he holds that the Metaphysical part, which has to do with what cannot not be otherwise and what cannot be otherwise, must be preceded by a science of self-explanation, by a Logic in fact, which by an analysis of consciousness must establish the importance of the negation of the negation, as well as the applicability of the dialectical method to all parts of philosophy. How it accomplishes this, is discussed in a paper in Fichte's *Zeitschrift* belonging to the year 1837: *On the Three Fundamental Questions of Contemporary Philosophy*. A start is made with the known fact that it is impossible to abstract from certain forms which belong to all reality, and that these may be treated scientifically. Such forms are: Number, which constitutes the subject of arithmetic; Space, which constitutes the subject of geometry; and Time, which constitutes the subject of pure mechanics. These, then, are the central categories in the three parts of metaphysics, which sets up a system of those forms which underlie all reality when it exists, and therefore with hypothetical necessity. Since number with Hegel, too, occupies a central place, Weisse, in the *first* Part of the *Metaphysics*, which treats of the doctrine of Being under the headings of quality, quantity, and measure, shows but little divergence from Hegel. The divergence is much greater in the *second* Part, in the doctrine of Essence, where the specific units of essentiality, the categories of the notion of space and the fundamental characteristics of what is corporeal, make up the sections. The divergence is greatest of all in the *third* Part, in the doctrine of Reality, which treats of the categories of reflection, of the notion of time, and finally of the fundamental characteristics of living existence. It closes with the absolutely free spiritual essence, from which as a free Creator the world gets its reality. Owing to the fact that Weisse expressly connects the first part with the earlier ontology, the second with cosmology, and the third with psychology and theology, and now treats of cohesion, gravity, and so on, in the second part of the fundamental science, and of spirit in the third part, the questions continually force themselves upon the reader: What is still left, then, for the

concrete sciences? and, How far can gravity and cohesion be called forms of *all* existence and therefore, too, of immaterial existence? The first question is met by the statement that here we have to do, not with actual gravity, but with the notion of gravity. The second question remains unanswered.

4. Before Weisse again appears in another place, mention must be made of what was accomplished by one who afterwards stood in a very close relation to him, IMMANUEL HERMANN FICHTE (born 1797; made professor in Bonn in 1835; from 1842 till his retirement in 1865, professor in Tübingen; was raised to the rank of a nobleman, and is still living in Stuttgart.) [Fichte died at Stuttgart, Aug. 8th, 1879.—Ed.] He had already at an earlier period made himself known by his *Propositions towards a Propædæutic of Theology* (Stuttgart, 1826), and still more by his *Contributions to the Characterization of Modern Philosophy* (Sulzbach, 1829. 2nd ed., 1841), which, as the title itself suggests, have as their problem the mediation of opposites. In the *first* section, the merit of Leibnitz, Locke, Berkeley and Hume is stated to consist in that they brought into the fore-ground the question of the origin of knowledge. In the *second* section, it is further shown that Kant, who found in this a point of contact with the latter, as well as Jacobi, who supplemented Kant's views, both fell into a contradiction, the former into that of the thing-in-itself and appearance, the latter into that of faith and knowledge. The Science of Knowledge began to solve this contradiction; and for this reason, accordingly, in the *third* section (in the form, however, in which Fichte stated it in Berlin, *vid.* § 315, 2), it is given the place of honour as beginning the present period. The System of Identity, which is closely connected with the Science of Knowledge, approaches too near to Spinozism, although its transformation into the science of logic, especially by the improved application of the dialectic method, constitutes the highest point reached by the philosophy of the present day—a point from which alone any further development is possible. What is to be expected from this philosophy, is shown in the *fourth* section, which finds fault with all previous systems for making too little of individuality. This comes from their not rising to the thought of a free creating God, who wishes to see His image in free spirits. But because what originates in freedom is not to be determined *a priori*, the development of the Notion

stops short here, and requires to be supplemented by the perception of reality; and the philosophy of freedom must at the same time be a science of experience of the most real sort. Fichte expressed himself regarding Hegel in quite a different way and much more sharply in another work, which he himself calls a continuation of the *Contributions* and at the same time the first part of his system: *On the Contrast, Turning Point, and Aim of Contemporary Philosophy* (Heidelberg, 1832). Of the three tendencies in philosophy, the *objective* tendency, or the one-sided theory of being, has partly a constructive character, as in the case of Spinoza, Schelling, Oken, Wagner, Blasche, Hegel, and others, and partly a mystical character, as in the case of Baader, Günther, Görres, St. Martin, Schubert. Amongst these tendencies, the system of Hegel, that "masterpiece of erroneous consistency or consistent error," is treated in greatest detail, as the pantheism which does not indeed make God all things, but certainly makes Him all spirits. There is common to both groups the presupposition of the identity of thought and being. In contrast to them, accordingly, stands the *subjective* or reflective tendency, of which the chief representatives are Kant and Jacobi, and along with them Fries and Bouterwek, whose views are closely connected with theirs. This tendency finally results in a subjective scepticism. The third *mediating* tendency is represented chiefly by Troxler and Krause, whom Fichte rightly calls the special pioneers of his own efforts, the former on account of the matter of his theories, the latter because in his system the first part has an analytic-inductive character. In fact, the true philosophy, just as it binds together experience and the Notion, must also unite the doctrine of being and the doctrine of knowledge, and thus not simply be a theory of knowledge, although in the first part it has to be this. Fichte says of this true philosophy, that it is not put forward as a new system in opposition to previous systems, but comprehends them all, while it is at the same time a history of philosophy. This remark stamped him in the eyes of many as an eclectic. In reality, Fichte himself, in spite of the fact that this name annoyed him, showed himself to be an eclectic, when in one of his later works he speaks of his intention "of conducting my own philosophical investigations historically alone." One who, like Fichte, so readily appropriates every new thought of another, and indeed every new

interpretation of thought quite foreign to his own, in order "to supplement it," "to get a deeper grasp of it," "to carry it further," cannot very easily find a place amongst the philosophers of modern times. By following this method he has caused a good deal of irritation, and has not always steered clear of the rocks against which he warned Sengler in the Circular Letter he addressed to him. Fichte also repeated afterwards, that the time for founding schools and systems was at an end, although intimations are not wanting that the different equally warranted systems should first start from his own, while progress would consist in their co-operation. And now to pass to the system itself. It is in accordance with what has just been said, that in Fichte's *Outlines of a System of Philosophy* (Heidelberg, 1833), the first part treats of *knowledge as knowledge of self*. It is here shown that the inner dialectic urges consciousness to raise itself from the stage of perception to that of knowledge. The exposition, which often reminds us of his father's *Pragmatic History of Intelligence* (*vid.* § 312, 4), and still more of Schelling's *Transcendental Idealism* (*vid.* § 318, 1), which it follows even in its confusion of epochs and periods; and finally, frequently of Hegel's *Phenomenology of Spirit* (§ 329, 2), distinguishes in each of the four stages through which consciousness passes (perception, presentation, thought, knowledge), three sub-stages, and closes by showing that the one-sidedness of rational perception (Troxler), and the one-sidedness of speculative thought (Hegel), are done away with in the speculative intuitive knowledge, which thinks upon what was originally thought in God. Thus the contrast of *a priori* and *a posteriori*, of philosophy and theosophy, disappears; and in particular this result is reached, that there can be no talk of a contrast of thought and being when we have arrived at absolute being. Accordingly, Fichte is able to sum up the results of this part as follows: Knowledge is not simply knowledge of self, but as such proves itself at the same time to be knowledge of truth, of being. From this point onwards philosophy is knowledge of being, or ontology, which constitutes its second division. He presents at the same time its further development as follows: Within ontology the same course of progress holds good; the thought of primal being unfolds itself by means of ever richer mediating determinations into that of primal spirit; from knowledge of being is produced knowledge of

God ; from primal truth comes what is the highest and at the same time the richest truth, and this again diffuses itself in the revelation it gives through the world of nature and spirit ; in the knowledge of which consciousness goes completely round its philosophical cycle, and yet remains absolutely with itself. It was natural, owing to the position which Fichte had assigned to Hegel, that he should have hailed with delight the objection expressed in Schelling's Preface, that Hegel did not get beyond Rationalism. The little work, *On the Conditions of a Speculative Theism* (Heidelberg, 1835), grew out of a notice of this preface. We may certainly regard it as a mark of the influence of Schelling's Preface, that Fichte thereupon censures Hegel so severely for not duly separating being from what actually is, *i.e.* the existent ; a separation which up to this time Fichte had not made himself. This took place most notably in the *Ontology* (Heidelberg, 1836), which appeared as a second part of the *Outlines*, though not in quite a complete form, as the third part, the doctrine of ideas, was at first held back by Fichte. Besides taking up the *Logic* of Hegel, the starting-point of which Fichte admits that he takes, a great deal of consideration was given to Weisse's *Metaphysics*, without its being actually mentioned. Just because the former of these works was made the starting-point, Fichte's relation to it is mostly polemical, while he is in agreement with the second work in some very essential points. Thus, for instance, *Ontology* is to Fichte the science only of the forms of existence, infinite as well as finite. It does not have to do with the positive constituent parts of divine reality, so that it requires to be supplemented by the concrete and real parts of philosophy, which comprise experience, and show not only what belongs to real being, but that there *is* something real. His agreement with Weisse is seen most of all in the fact that he reckons Time and Space amongst the universal forms of existence or reality, and proposes to treat them, just as he did Number, in *Ontology*. Just as Hegel, in the first exposition of his *Logic*, notwithstanding the trichotomy, classed together the first two parts as Objective Logic, Fichte, too, who, in the headings Doctrine of Being (§§ 1-125) and Doctrine of Essence (§§ 126, 304), was quite at one with Hegel and Weisse, brought together these two parts under a common name. Of course, since according to his arrangement the greater part of what Hegel treats of in the

"Subjective Logic" fell to the theory of Knowledge, he was not able to retain this name, and just as little that of Objective Logic. In contrast, accordingly, to the Doctrine of *Categories*, which embraces the *first* two parts of the Ontology,—which at first appeared alone,—he brings forward the third part in the form of a Doctrine of *Ideas*. Categories, then, are forms of all reality, forms of existence; Ideas, on the other hand, are forms of every real system, world-forms. With reference to the first part of ontology, the Doctrine of Being, or the "sphere of simple notions," Fichte here, and also in a later work, lays stress on his divergence from Hegel, inasmuch as he treats quantity before quality. But, since he makes all those categories which Hegel had called categories of quality, precede quantity as the original categories, the difference between him and Hegel is not so very great. In fact, it seems to disappear altogether when Fichte, in the later work just referred to, puts it thus: quantity presupposes the qualitative. Connected with this there is the awkward circumstance, that Fichte now treats under the heading of quality categories which, as he himself allows, are notions of relation; and yet, according to his own express declaration, their sphere ought to constitute the second part, the doctrine of Essence. More important are still other points of difference, which at the same time concern Fichte's most essential doctrines. Fichte repeatedly asserts that no real contradiction arises, but only an ontological one, when thoughts which we employ show that they stand in need of a complement, and without which therefore they are mutually contradictory; as, for instance, predicate-notions without subject, formal notions without matter, effects without causes, and so on. This assertion, with which he connected his discussions on the dialectic method, led many of Hegel's followers to reproach him with having made of this method a purely regressive process by means of determinations of reflection. If at this point it was the formal methodological difference between the two systems which came especially into view, the material difference appeared particularly in the anti-Spinozistic zeal with which Fichte, with frequent appeals to Leibnitz, maintains the reality of many primal positions and monads, by means of which ground is gained for a philosophical view to which Fichte soon begins to attach the title of a system of individuality. This name, as also the way in which he emphasises the eternal nature

of the primal-positions, together with the distinction he makes between these and the (uniting) monads and (conscious) spirit-monads, belongs to a somewhat later time. In the ontology, the primal-positions which are to be conceived of as the work of the primal-Spirit, are especially spoken of as a means of deliverance from Pantheism ; and in this connection Herbart alone is credited with having recognised a part of the truth. It was unfortunate both for the reception and the comprehension of Fichte's system, that the *Ontology* appeared without the parts constituting the Philosophy of the Real ; for when in the former mention is made of assimilation, soul, spirit, primal-spirit, and so on, little help is to be got from the repeated warnings that all this must be understood only ontologically, and not at all in the sense of a Philosophy of the Real. Even those who interested themselves in Fichte could not get rid of the feeling that it was unfortunate that he did not even prepare for his own use an encyclopedic survey of his system, and thus avoid including in formal philosophy what belonged to the Philosophy of the Real. It was still more unfortunate that the doctrine of Ideas, about which he had remarked that it coincided with speculative theology, did not appear simultaneously with the doctrine of Categories. To assert that speculative theology was a formal science, did not please the one side ; to say that in it the negative dialectic was to make way for the positive, appeared to the other side to separate it too much from the rest of ontology. Finally, still others saw in Fichte's remark, that after formal philosophy was completed, there still remained, as real objects, God, nature, and spirit, the announcement of two different theologies, a formal and a real. His essay, written in 1838, *On the Relation between Formal and Real Principles*, which was the above-mentioned Circular Letter to Sengler, did not satisfy even his friends, who advised him to finish his system with speculative theology, and not, as he here does, with the philosophy of history. The points of contact between Fichte and Weisse were so many, that when the former founded the *Zeitschrift für Philosophie und speculative Theologie* (appeared from 1837-42 in Bonn, and then in Tübingen, and from 1847 in Halle under the editorship of Fichte and Ulrici, who were joined by Wirth in 1852), and Weisse became one of the most constant contributors, the public got accustomed to regard the standpoint of the two men as one and the same. This feeling

was strengthened by the mutual acknowledgement of what each had got from the other. Weisse confessed that it was by Fichte's influence that he had been brought to separate the theory of knowledge from metaphysics, while Fichte, on the other hand, praised Weisse's theory of time and space and bore testimony to the fact that his friend was the only one who was able to write an encyclopædia of philosophy, and so on. It had not been noticed by readers of the *Zeitschrift* that soon after it started some differences of opinion had been referred to; and so people went on mentioning Fichte and Weisse together as if they were one man, till at last Weisse in his Circular Letter to Fichte, *The Philosophical Problem of the Present* (Leipsic, 1842), publicly forbade this, not altogether to Fichte's satisfaction. Fichte, too, must here be left for a time, till his later works come under discussion (*vid.* § 346, 4).

5. Fichte's *Zeitschrift*, which had originated in conscious opposition to Hegel, became, as will readily be understood, the audience-chamber of all anti-Hegelians. For this reason CARL PHILIPP FISCHER, who was formerly at Tübingen and is now at Erlangen [Fischer afterwards removed to Kunnstatt, and died at Landau, Feb. 25, 1885—Ed.], became one of the contributors. In spite of many points of contact between his views and those of Weisse and Fichte, he differed from them to this extent, that he did not take Hegel as his starting-point, as had been done by the former, nor the later form of the *Science of Knowledge*, as had been done by the latter, but Schelling's *Munich Lectures*, along with those of Baader and Oken which he had also attended. From the first he was influenced by Hegel merely in a formal way. His work: *The Freedom of the Human Will in the Progress of its Moments* (Tübingen, 1833), develops the thought that the creative will of God,—the will which God has, as distinguished from the will by which God is and which He is,—is the only reality. This will shows itself in the animal merely as something impelling, as impulse. In man, however, it shows itself in such a way that at first, as primitive man, he rather repeats it in himself unconsciously, and then, since he is able to set himself in opposition to it, he actually does so, but finally, by the help of the Redeemer, in whom the Son of God is one with God the Son, he attains to perfect freedom. This work was followed by *Outlines of the Science of Metaphysics* (Stuttgart, 1834). In complete contrast to Fichte and Weisse as influenced by Fichte, both

of whom censured Hegel for claiming that his Metaphysic was a Logic as well, Fischer allows that Hegel had given a Logic, *i.e.*, a science of the subjective forms of thought, but no Metaphysic. This last, as the general foundation of the real sciences,—the philosophy of nature, of subjective and objective spirit, and of religion,—is accordingly divided into the four parts of cosmology, psychology, pneumatology, and theology. In a way which shows that his attendance on Baader's lectures had borne fruit, Fischer in the First Part carries out more fully, and at the same time more definitely, the thoughts which had been developed in his first work, particularly the distinction made between primitive man, in whom the processes of creation and self-creation are still one, and man as he appears in history. The Second Part defines feeling, imagination and reason as stages in the liberation of the will as it manifests itself in the subjective spirit, and closes with the relation of man to God. Pelagianism and Augustinianism are refuted by the doctrine of freedom, and the passing through the stage of Polytheism is laid down, as in Schelling's *Philosophy of Mythology*, as a condition of the appearance of the Son of God. The Third Part, the doctrine of objective spirit, is almost exclusively occupied with history, the three periods of which take the form of the kingdom of the Father, Son, and Spirit. Thus they are not revelations of an hypostatized abstraction, such as Hegel's World-Spirit is, but are the revelations of a creative will. In the Fourth Part, finally, from the life of man as consisting of essence, soul, and spirit, and as the image of God, is inferred the triple personality of God Himself. The Creation, the Fall, and Redemption are also discussed, though not without a repetition of what was contained in the First Part. In the real creation of primitive man, God became conscious of his being, in the Redeemer's existence in time of His will, and in the completion of the objective spirit, of His idea—conscious, that is, in the actual way in which He loves and is loved, knows and is known. The feeling that here metaphysics, even if only in outline, contains all that was to have been looked for from the parts of the philosophy of reality, is perhaps the reason why Fischer later (*vid.* § 346, 8), when he wrote an encyclopedia of the philosophical sciences, let the latter go. What distinguishes him,—not to his disadvantage, be it said,—from Fichte and Weissé, with whom the reading public associated him, is, that he allowed

himself to be influenced, to a much greater extent than either of these, by Oken, and particularly by Baader.

6. CHRISTLIEB JULIUS BRANISS (born on the 18th September, 1792, in Breslau, where he was Professor of Philosophy from the year 1826 until he was pensioned in 1870, and where he died in 1873), brought himself into notice by his successful prize essay : *Logic in Relation to Science* (Berlin, 1823), and still more by his highly brilliant and able work : *On Schleiermacher's Theory of Faith* (Berlin, 1824). In this latter work he showed that, according to Schleiermacher's principles, the perfect man could not appear in the middle but only at the end of history. Braniss was looked upon, and is still by many, as a disciple of Steffens. He is not exclusively so at any rate, as is proved by his *Outlines of Logic* (Breslau, 1830), in which from the logic of the notion of sense-perception and understanding he passes to the logic of the notion of reason, and comes to the conclusion that scientific thought consists merely in the fact that the subject carries into execution the self-movement of the idea, and that logic has to describe the form which this act on the part of the subject takes. Accordingly it is shown that every finite notion is only a relative unity of thought and being, and that owing to this relativity it is in contradiction with itself and demands the removal of this contradiction in a higher notion. Since the contradiction repeats itself in this higher notion, the way leads from the false or abstract to what is true, and its goal is the totality of all those notions, the Idea, namely, as the absolute unity of thought and being. This process is entitled by Braniss, construction, and not dialectic, as Hegel called it. In the closest connection with the *Logic* stands Braniss' *System of Metaphysics* (Breslau, 1834). After a most delightful introduction,—and introductions are Braniss' strong point ; for his most widely-read book, *The History of Philosophy since Kant* (Königsberg, 1842), does not get beyond the Introduction, and does not even finish that,—and by means of a preamble appended to it, Braniss reaches the following conclusions : Free thought by an act of resolution is enabled to abstract, first of all, from any given content. This, however, appears still in the form of a negative relation to such content, and must therefore also abstract from it. This done, nothing is left remaining but that act, hence pure action, and with this we ought to begin, and not with pure being, as Hegel does. Absolute action by being thought

is made into an object, and is therefore a form of being. We thus get two opposite determinations, action and being, and these when united give us being which has resulted from its act, *i.e.*, the positing of self or consciousness, so that the absolute act presents itself as absolute spirit. Since, however, it may be further shown that this absolute spirit can only be thought of as existing, a fact which seems to vindicate the ontological argument, we therefore pass from the absolute act in which, to begin with, the notion of God did not occur, to God. The *first part* of metaphysics is thus ideal theology, which finds no contradiction in the result arrived at, and therefore no dialectic motive for going further. It explains the idea of God in its several parts, and thus comes to the conclusion that God is to be thought of as a creating created personality, who embraces the Notion of Himself. Reflection on one's own being, however, as distinguished from that content, gives rise, in the first place as actual fact, to a knowledge which has for its content : There is an other besides God ; and since there is no existence except what is posited by Him, God posits an other than Himself. The *ideal cosmology* gives the explication of this proposition as the second part of Metaphysics. Since it is here evident that the activity of God in positing His "other" is an activity which shows itself in negation, and that in virtue of this, what is external to God is shown to be nothing, the act of positing turns out to be a positing out of nothing, *i.e.*, creation. Since, further, the creative act comes to an end in the creature and yet remains, we get in this way a graduated series of created things (cf. Schelling in his *Philosophy of Nature*, § 318, 4). These are first considered only in reference to their form in *ontology*, which thus develops all the categories that follow from the notion of the creature, and that arrive at the category of Ideality as the highest of all, *i.e.*, at what the creature ought to be. In getting so far, however, metaphysics has reached a point at which, because it lays the basis for ethics, just as ontology does for physics, it is called by Braniss, *Ethicology* (Teleology would perhaps have been better). As it was shown in the Ontology that it lies in the notion of the creature to originate, to continue, to be manifold, separate, and so on, the Ethicology shows how action realizes itself in three stages,—in the form of existence which results from the action of opposing forces, namely, matter ; in the action which sets itself an end, namely, life ; to whose highest stage, which

goes beyond the life of plants and animals, this action raises itself, so as to do away with the inner opposition ; that is, it raises itself to the stage of spirit. Spirit itself passes through the stages of the soul, the thinking and willing subject, in which the ontological forms become forms of thought, and whose subjective desires become objective, and finally through the stage of free spirit, in which God reveals Himself as in something that is a reflection of Himself. The active form assumed by the free spirit in morality, where cognition becomes recognition of God, and volition obedience to the Divine will, is the realized end of the world, in which the act of God and the act of self are brought into harmony. The question whether this end is immediately reached by the spirit's negating itself and allowing the affirmation of God to be realized in it, or whether the spirit does not permit this, and thereby becomes evil, so that the realization of the end of the world becomes possible only by means of redemption, is not one to be decided *a priori*. This question, accordingly, leads to the consideration of the Idea in the actual world, *i.e.*, it takes us from metaphysics or ideal philosophy to the philosophy of the Real, which treats of nature in its actual form and of history. Braniss has not, however, given us the philosophy of the real, and has thus left it with each reader of his *Metaphysics* to answer for himself the question whether, had a philosophy of the real been forthcoming, the same thing would not have happened with Braniss as with Weisse, Fichte, and Fischer, namely, that a great deal would have disappeared from the ideal philosophy, or would have appeared twice in the system.

7. The school of Hegel did not remain silent in presence of any of these attacks. The *Jahrbücher für wissenschaftliche Kritik* in particular, then undoubtedly the foremost journal of learning, espoused the cause of its spiritual father. In reply to the work of Rühle von Lilienstern it was observed by K. R. (Rosenkranz ?) that philosophical conceptions were not to be constructed according to geometrical methods (June, 1835). Weisse's works were criticized by Gabler (September, 1832), and indirectly by Hinrichs also, when he (July, 1832) wrote a notice of Göschel's *Monism*. Both repeat in reality only what the last-mentioned had said. The attacks made from the neo-Schellingian standpoint gave special provocation to the School. Stahl was attacked by Feuerbach (July, 1835) in a witty but coarse manner ; Sengler, by the author of these

Outlines (April, 1835) with the assurance which is unfortunately wont to characterize the criticisms of budding authors. Schelling's *Preface* called Hinrichs to arms (February, 1835), and Gabler (October, 1835) considered it was his duty not to be behind him. Weisse's *Metaphysics*, which has many points of contact with the views of Schelling, found in Rosenkranz (April, 1835) a bitter critic. Fichte's *Contributions* were criticized by Michelet (May, 1830) and his *Contrast and Turning-point* by Hinrichs (November, 1832, and May, 1835). The former finds fault with Fichte's transcendentalism, the latter with his dualism. The first-mentioned is silent as to the charge of pantheism made against Hegel, the second energetically repels it. Fichte's *Ontology* was discussed in detail in a book by Schaller which will be immediately mentioned. Of the writings of Fischer mentioned above immediately after those of Fichte, the first was very favourably dealt with by Göschel (November, 1833), and the larger work, the *Metaphysics*, was treated in a thorough manner by Schmidt in Erfurt, who recognised its merits even when he was finding fault with it. Objection was especially made to Fischer's way of looking at everything as the product of will, and at the same time as dialectically necessary. Braniss, finally, found a critic for his *Metaphysics* in Rosenkranz (March, 1835), who took up his *Logic* at the same time. He finds fault with some things, but welcomes the book because he says there is philosophy in it, and not mere talk about philosophy. JULIUS SCHALLER (born in Magdeburg in 1810, died in 1868 when professor of philosophy in Halle) defended the Hegelian standpoint against all these attacks at once, not only in a separate criticism, but in a work of his own. His *Philosophy of Our Time* (Leipsic, 1837), after an historical introductory section, seeks to refute the objections which had been brought against the Hegelian philosophy, namely, that it was dogmatism and formalism, that it denied freedom, and left no personality to God. In this connection questions were touched upon which will more properly be discussed in the second group of publications. An attempt is made to show that the opponents, who think that by means of Hegel's method they can arrive at results different from his, are really employing another method, that Logic does not have to do with forms only, and that the neo-Schellingian opposition of freedom and necessity does away with the former. Finally, a detailed analysis of Fichte's *Ontology*

is given ; and in connection with this the wish is expressed that the philosophy of the real might at last appear, so that we might see what formal philosophy had left for it to say.

§ 333.

1. Amidst all the bitterness with which the strife between the men just mentioned and the Hegelian school was carried on, both of the opposing parties occupied one and the same standpoint, in so far as monism, as expressed by Göschel, was regarded by them as the theory which alone could satisfy the demands of reason. The combatants accordingly considered an opponent as already beaten, when once they had established against him the charge of dualism ; as the Peripatetics formerly did in the case of their opponents, when they had shut them up to the doctrine of endless progress. Now, however, men appeared who combated just the very point both parties held fast by. They accordingly made hardly any distinction between Weisse and the Hegelians, but saw similar errors in both, whether they described them according to what they might teach as Pantheists, or according to the sensation they had made, as representatives of the "fashionable" philosophy.

2. Mention may be made first of CARL FRIEDRICH BACHMANN (born 1785, died when professor in Jena, 1855), who, at first an enthusiastic follower of Schelling and pupil of Hegel, had shown himself to be in close agreement with both in some lectures which he published under the title of *Philosophy and its History* (Jena, 1811). In his second work, *The Philosophy of our Time* (Jena, 1816), he showed that he departed considerably from the ideas of both, until psychological studies and a thorough acquaintance with the Aristotelian Logic brought him to the view that Hegel's influence threatened logic with destruction. The results of these studies were given to the world in his works : *On the Hope of a Union between Physics and Psychology* (Utrecht, 1821), and the *System of Logic* (Leipsic, 1828). His work, *On Hegel's System and the New Transfiguration of Philosophy* (Leipsic, 1833) was the fruit of his conviction with regard to Hegel's influence. In this work fault was found with the presupposition of the identity of thought and being, as being the cardinal error, which was bound to lead and had led to the identification of

logic and metaphysics, and to contempt for empirical knowledge. To the criticism by Hinrichs (*Berliner Jahrbücher*, May, 1834), as well as to a Circular Letter addressed to him by Rosenkranz, *Hegel, A Circular Letter to Dr. C. F. Bachmann* (Königsberg, 1834), he replied in his *Anti-Hegel* (Jena, 1835) in a style for which the jocose tone of Rosenkranz's Letter had undoubtedly given occasion.

3. Bachmann's objection to the Hegelian philosophy was, that in laying down being and thought as one, all philosophy was turned into logic. From a different quarter, on the other hand, it was objected, as regards both Hegel and his monistic opponents, that the laying down of all existence as one, led to the theory that all is one, to pantheism in fact. ANTON GÜNTHER (born on the 17th November, in Lindenau in Bohemia; died on the 24th February, 1862, in Vienna as a secular priest) is worthy of note on account of the fact that he was the only one who, in this period of the *Epigoni*, succeeded at once in founding a school. Decisive in this regard was the fact that he had as his associate JOHANN HEINRICH PABST (born in 1785 in Linda in Eichsfelde; Doctor of Medicine, and for a long time Austrian military surgeon; died in Vienna in 1838); for his own peculiar way of treating everything as a humorist, which reminds us at once of Jean Paul, Hamann, and Baader, but in which he excels all three, extends even to the titles of his works, and would have frightened away many whom Pabst won over to his theory, or at all events whom he filled with respect for it. Günther's works are: *Elements of the Speculative Theology of Positive Christianity* (Vienna, 1828-29, 2nd ed., 1846-48), *Peregrin's Banquet* (Vienna, 1830), *Southern and Northern Lights on the Horizon of Speculative Theology* (Vienna, 1832), *Janus-heads* (edited by himself and Pabst, Vienna, 1834), *The Last Creed-maker* (Vienna, 1834, on Baur and Möhler), *Thomas a Scrupulis* (Vienna, 1835, on Weisse and Fichte), *The Juste-milieu in German Philosophy* (Vienna, 1838), *Eurystheus and Hercules* (Vienna, 1834), *Lydia*, a philosophical "Keepsake," edited in company with Dr. Veith (Vienna, 1849-52). Of works by Pabst there appeared: *Man and his History* (Vienna, 1830), *Is there a Philosophy of Christianity?* (Cologne, 1832), *Adam and Christ, a Contribution to the Theory of Marriage* (Vienna, 1835), besides essays in the *Janus-heads* and in some Journals. Amongst the men who ranged themselves along

with Günther and Pabst may be mentioned the celebrated preacher Veith, then CARL VON HOCK (died on the 2nd Jan., 1869, when president of the *Oberst Rechnungshof* in Vienna). His *Cholerodea* (Vienna, 1832) is written in imitation of the master in its tone as well as in its ideas, while his *Cartesius and his Opponents*, but especially his *Gerbert, or Pope Silvester II. and his Century*, contain some very thorough and purely historical investigations. J. Merten, in his *Chief Questions of Metaphysics* (Trier, 1840), shows himself a decided follower of Günther. Volkmuth received an impulse from Günther, as is evident from his work, *The Trinitarian Pantheism from Thales to Hegel* (Cologne, 1837). Later, however, he not only parted company with him, but quite turned against him. Kreuzhage took up a half-friendly position with regard to the School in his *Communications on the Influence of Philosophy upon the Development of the Inner Life* (Mainz, 1831), and in his work, *On the Knowledge of Truth* (Münster, 1836). He was evidently helped to his religious philosophy in contrast to "the very logical but erroneous Hegelian philosophy," more by Baader than by Günther. When the works of Oischinger (1852), and Clemens (1853) appeared, attacking Günther's orthodoxy, and which were perhaps designed to evoke a severer Papal decree than the one which actually came forth, Knoodt, in Bonn, in his *Clemens and Günther* (3 vols., Vienna, 1853-54), and Baltzer, in Breslau, in his *New Letters to Dr. Anton Günther* (Breslau, 1853), came forward simultaneously in opposition to these attacks. Michelis, in his *Critique of Günther's Philosophy*, Paderborn, 1864, appears certainly as an opponent of Günther, but as a worthy and respectful one, who does not seek to take revenge for the disdainful way in which Günther had treated him. The study of Hegel, especially of his *Phænomenology*, had brought Günther as early as the year 1820 to seek in Descartes a protection against what appeared to him the pantheistic teaching of Hegel. He sought this in Descartes just because, after the first period in the process of the comprehension of Christ, the period of the construction of dogmas, had been closed by the Council of Trent, it was Descartes who within the Catholic Church introduced the second period, that of speculative theology. The fact that Descartes takes his stand on self-consciousness would not in itself have afforded him the protection he sought, for it is recognised on all hands that Hegel