

ality. This pure intellectualism, which in the British schools of philosophy was overcome by studying from various points of view, not so much the human intellect as the human mind, human nature, man and mankind, became a pronounced feature in the German idealistic systems, and ended in what has been termed the Panlogism of Hegel. This tendency of the idealistic schools was to a great extent inherited from ancient philosophy, notably from Plato and the Neoplatonists. Plato had already looked upon concepts as independent realities, not merely as phenomena of the human mind; and in the neoplatonic system the sum of concepts was in a manner personalised as the universal "Nous" or Mind that comprehends in itself the intellectual essence of all things.

This tendency to personify what to the ordinary observer were only processes, phenomena, or manifestations in the human mind—*i.e.*, of the inner life of the human being—runs through the whole school of thought I am now referring to. It was there taken in real earnest, whereas in general literature similar expressions were used only in a figurative sense. If we add to this inherited tendency, which on the Continent was vigorously opposed only in the monadology of Leibniz and by thinkers influenced by him, the other vicious tendency common to all the earlier psychological schools of looking upon the human mind or the soul as compounded of distinct faculties or powers, we understand at once the origin of that extraordinary phraseology with which Kant heralded his critical investigations; how it came that instead of speaking of the human mind or the soul he