

in the literature of the schools. Nor did the pedantic formalism in which Kant's solution of the problems was clothed, and the great array of new terms which was employed, help to destroy the first strange impression which many even of Kant's followers, friends, and pupils received on the appearance of Kant's first great work. Nevertheless in this forbidding formalism, in this abstruse terminology, the great task of nineteenth century thought was for the first time fully grasped and announced. For its solution there was wanted a deeper and fuller psychological knowledge of that so-called material supplied by the senses, and on the other side a much clearer and fuller exposition of the methods of science, of the data of ethics, and of the precepts of taste and rules of artistic creation. To supply these preliminary and indispensable requisites, philosophical thought in this country had in Kant's time already made the beginning. The introspective school, assisted later on by physiological research, had, as we have seen, accumulated—from Hartley to Bain—a large amount of descriptive matter. Simultaneously and independently the science of morality or ethics was likewise developed in this country. A minute analysis of scientific reasoning was first given by John Stuart Mill in his *Logic*; the principles of criticism and of literary and artistic taste were studied, as we shall see later on, on independent lines in all the three countries.

Thus about eighty years after the appearance of Kant's first *Critique*, and mostly if not always without any special reference to Kant's work, the preliminary steps had been taken for a renewed attempt to solve, in a less formal