

very real meaning, and that they refer to a definite though logically undefinable something which underlies all external events, alone making them subjects of general and lasting interest. It is true that in the writings of Kant, and still more so in those of Fichte, Schelling, and Hegel, we do not meet with any sustained effort towards that painstaking psychological analysis which we find in the writings of the English and French introspective schools: they were, as stated above, introduced in Germany by the opposition thinkers like Herbart and Beneke; but in the whole of the literature which followed the appearance of Kant's works, or which accompanied it, we meet with one of the most remarkable psychological phenomena in the history of human thought. The fact that speculations of such an abstract nature, frequently expressed in uncouth and forbidding terms, should have attained a firm and lasting hold on the great intellects of a great people for a long period, is a psychological phenomenon well worthy to be pondered. Nor is it likely that this phenomenon would ever have actually occurred had the movement been a purely individual<sup>1</sup> and academic one. The causes which brought it about are to be found as much in the

<sup>1</sup> "At a time when the universal nature of spiritual life has become so very much emphasised and strengthened, and the mere individual aspect has become, as it should be, correspondingly a matter of indifference, when, too, that universal aspect holds, by the entire range of its substance, the full measure of the wealth it has built up, and lays claim to it all, the share in the total work of mind

that falls to the activity of any particular individual can only be very small. Because this is so, the individual must all the more forget himself, as in fact the very nature of science implies, and requires that he should; and he must, moreover, become and do what he can" (Hegel, 'Phenomenology,' end of the Preface, J. B. Baillie's translation, 1910, vol. i. p. 72).