

so forcibly is owing to various circumstances, among which the two following are of special interest in a History of Thought. The first refers to the internal character, the second to the external fate, of the new doctrine.

41.
Criticism
pre-
dominant.

In Kant, the critical and analytical, the dividing and dissecting spirit, cast into the background the synthetic and constructive process of thought, and still more the synoptic and comprehensive view.¹ Although Kant had, as stated above, a central conviction which was in the end to be the crowning idea of his system,—the supreme reality, importance, and dignity of the moral principle,—this was not put forward with sufficient clearness and emphasis as a constructive principle in the first of his

and Windelband, who themselves have made important contributions. Prof. Vaihinger was also active, on the occasion of the Kant Centenary, 1904, in creating a "Kant-foundation" and a "Kant-Society." The Berlin Academy has been publishing since then a complete edition of Kant's Works and Correspondence. As Professor Heinze says, "a real comprehensive digest of the results of recent Kant researches has not yet appeared."

¹ Anticipating what I shall endeavour to bring out more clearly in this and following chapters, I may say that the synthetic and constructive spirit gained the upper hand in the most prominent of Kant's immediate followers, in Fichte. Subsequently, the synoptic view was that peculiar to Schelling, in whose writings the power of synthesis and of construction, and still more that of criticism and patient analysis, was much less conspicuous. The synthetical process, although opposed by Kant himself to the analytical in his

celebrated distinction between synthetic and analytic judgments, leads always only to an artificial product in which the constituent elements are still discernible, as the stones are in a building, the particles in a mosaic, or the parts in a machine. In order to come nearer to the true nature of real, physical or mental, things, we must start with their Together as it presents itself in the expanded world of time and space, or as it is concentrated in the totality of human intellect and character. This was the starting-point of Schelling's original speculations, reached, to a great extent, under the influence of Goethe's poetical insight into the world of nature and of mind. Hegel, in his conception of the absolute mind, tried to combine the synoptical view of Schelling with the constructive spirit of Fichte, and in doing so has, in a different way from Kant, issued what has become the programme of philosophical thought ever since.