

great works, nor did Kant ever carry out his intention of giving the new metaphysic or reasoned philosophical creed which he had in his mind, and which was implicitly contained in what he modestly represented as merely preparatory works. The result was that he was often misunderstood and misrepresented. Some misinterpretations, even of his followers and admirers, he tried to correct in his later writings, but it was left to others to import unity into the seemingly disconnected parts of his doctrine. As this unity was not that which Kant himself had in view, it led away from the main line of thought which he had marked out.

So far as the second point is concerned, it is important to note that the first successful attempt to introduce the Kantian philosophy to the general intelligence of the nation, and subsequently to the students of the German universities, happened to issue from that centre which had already become the home of the creative genius in German poetry, literature, and art. It was there, in the innermost circle of German culture, at Weimar and Jena, that the earlier Kantian school of philosophy was founded by a man who had started from entirely different beginnings, but who was troubled by the same religious and doctrinal perplexities as Kant himself had in view, and who had personally experienced, in the depths of his own soul, the reassuring and strengthening influence of the Kantian doctrine. This was Reinhold<sup>1</sup>

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Reinhold.

<sup>1</sup> Karl Leonhard Reinhold was born in Vienna and received his education in a Jesuit College, which he had to leave when the Order was suspended by Pope Clement XIV. in 1773. Thence

he entered a freer atmosphere in another Roman Catholic College, in which he subsequently became a teacher of philosophy. Carefully watched by the Order to which he still belonged, he escaped to Leipzig,