

versity system. Up to the middle of the eighteenth century the great philosophers abroad were, as little as those in this country, induced to regulate their literary utterances by the necessities of teaching. If, in spite of this, the philosophies of the Continent were marked by systematic unity and a love of strict method, this was owing to other causes to which I have had occasion to refer in former chapters. I have there defined this circumstance by saying that the leading thinkers on the Continent aimed at elaborating a philosophical or reasoned creed, and that the solution of special, psychological, logical, or ethical problems was a secondary and subservient consideration, the main object being to define and develop a central idea. But this systematic and methodical bias was further strengthened when philosophy became in Germany a prominent subject in academic teaching. This introduced the desire to give, not only system and method but also completeness. It was probably with this consideration that Baumgarten interpolated æsthetics in the range of the special philosophical disciplines. A similar desire for method, system, and completeness is also characteristic of Kant's great work. In fact, it is not too much to say that the elaborate formalism which pervades almost the whole of modern German philosophy may be largely traced to the influence of Kant's works, and this in its good as well as its evil consequences.

So far as our present subject is concerned, it is remarkable what an enormous influence was exerted by speculations which stood in little or no connection with the great literary movement in the centre of Germany.

Kant.^{s.}