

he did not materially depart in the long course of his later writings. On the other side we find Kant, who was twenty-four years older than Bentham, arriving much later in life at the consummation of his philosophical system. Before that period he went through various phases, being influenced, much more than Bentham was, by antecedent and contemporary thinkers. Of the latter, two seem to have decisively influenced him: these were David Hume, so far as theoretical philosophy was concerned, and Rousseau in practical or ethical philosophy.¹ We may incidentally remark

¹ Professor Sorley has pointed out to me, as an interesting coincidence with Kant, that Bentham, too, says (in a note to the 'Fragment on Government') that it was reading Hume that "made the scales fall from his eyes." The influence of Rousseau on Kant has been more and more brought out by historians of philosophy, beginning with Kuno Fischer ('Geschichte der neueren Philosophie,' vol. iii.), and more recently by Jodl (*loc. cit.*, vol. ii. p. 10 *sqq.*), Windelband ('Geschichte der neueren Philosophie,' vol. ii. p. 27 *sqq.*), and fully by Höffding in his valuable articles ('Archiv für Geschichte der Philosophie,' vol. vii.) on the "Continuity of the Development of Kant's Philosophy": "It is well known how greatly Rousseau's writings interested Kant. When he received the 'Emile' it kept him from his customary walk. Had, however, Kant's annotated copy of the 'Observations on the Beautiful and Sublime' not been rescued, at the last moment, from the waste paper of a grocer, we would not have known how deeply personal this influence was. In Kant it produced quite a new

foundation for his estimate of man and human relations. Up to that time Kant was an optimist, regarded the intellectual development as the highest, and saw progress dependent on it. From Rousseau he learned another way of measuring human worth which was to a certain degree independent of intellectual development. He now learned that the masses are not to be despised merely because they are ignorant. He 'learned to honour men,' and he praises Rousseau because he had brought out the nature of man hidden, only too often, under the forms of civilisation. . . . But it is the same with Rousseau's influence as with that of Hume: were it not established through external testimony we should not find in Kant's writings any cogent reason for assuming it. Judging only from Kant's line of thought as it was developed in 1762 and the following years, we should be able to understand that he would have had to come to that distinction between theory and practice which from that time — *i.e.*, long before he fixed it in his 'Critiques' — came to be of such importance to him"