

ideas were taken up, assimilated, and transformed, in the minds of other original thinkers, and this not always in the true Kantian spirit. But through this Kant became, on the continent of Europe, a far greater reformer than Bentham had been in England; for whereas Bentham devoted himself to practical and applied philosophy, Kant attacked the fundamentals, the inner sources of all our thoughts. Nor was it the Kantian school in the narrower sense of the word, comprising those who, like Reinhold, attempted to explain and popularise the Kantian philosophy, that brought about the great change in philosophical thought; this was rather effected by original intellects, by reformers and poets who had started on their career before they had become acquainted with Kant's teaching and who were in a state of ferment and unrest, which had its origin in quite different quarters.

21.  
Schiller.

The first of these who was deeply stirred by Kant's doctrine, especially by his ethical views, was the poet Schiller. To this I have had occasion to draw attention, in the last chapter, in treating of Schiller's *Æsthetical theories*;<sup>1</sup> there I also emphasised the fact that Schiller had given utterance to his views in important poetical and prose writings before he became acquainted with Kant's philosophy. He had then already come under the influence of what may be termed the Hellenic or Classical ideal, the ideal of humanity expressed in the harmony of the Beautiful and the Good. He had conceived of Art as the great portal through which humanity rises out of a purely physical material existence,

<sup>1</sup> See *supra*, p. 16 *sqq.*