

of in his scientific and popular writings might be brought together into a comprehensive view, and that this would necessarily bear a personal and subjective character. And as such, *i.e.*, in the fragmentary form of indications and suggestions, this, the last important systematic attempt in Germany, has indeed remained, and the more so because its author was called away before he had time to write the third and concluding volume of his system. But, as he himself said about Kant, the promised system would probably not have contained any fundamental contributions which we may not be able to trace, at least in outline, from his earlier writings.

10.  
Two views  
as to unifi-  
cation pro-  
voked by  
Kant.

So far then as the unification of thought is concerned, the writings of Kant provoked two distinct departures, the one earlier, the other later. The earlier fastened upon the so-called dualism of his system, proclaimed this to be intolerable, and attempted to remove it by looking out for some principle which lay deeper than the position from which Kant had started. This dualism appeared prominently in Kant's distinction between theoretical and practical reason, and a solution was supposed to be contained in a suggestion which Kant himself threw out in his third 'Critique,' in which he deals with the æsthetical problem and puts forward the idea of Purpose in the world as a regulative principle which the thinking mind could make use of in its search for purely causal or mechanical connections. Both Fichte and Schelling started from these later indications of Kant, whereas Reinhold had confined