

his attempts to unify Kant's thought more exclusively to the purely theoretical expositions contained in the first 'Critique.' And this purely theoretical or, as we may term it, essentially scientific and logical interest supervened again in a much more comprehensive spirit in Hegel's system, which was elaborated after its author had fully assimilated the valuable suggestions contained in Fichte's and Schelling's less systematic writings. The valuable suggestions may be summed up in two distinct notions. These have, in the course of the nineteenth century, asserted themselves again and again in various forms, and in speculative treatises which have, in some cases, had little or no connection with Kant's philosophy. They are the practical or active principle in the human mind and the artistic or poetical conception of the world and life. The former was, more emphatically than by Kant himself, urged by Fichte in his doctrine of the primacy of the human will; the second forms the main characteristic of Schelling's earlier writings.

It was not until the first brilliant attempts to utilise these suggestions for the purpose of building up connected systems of thought had been confidently made and received by the philosophical public, and subsequently found wanting and repudiated, that the second departure referred to above, which we may term the Neo-Kantian, came gradually into favour. This change of philosophical interest took place about the middle of the century, and was assisted by a variety of causes, to which I have had frequent occasion to refer. The result