

tion of external things, but allowed it to stand in the form of an unknown something called "the thing in itself." This mysterious unknown something became in the sequel the central notion from which Kant's followers started in their speculations.

Two direct answers were given to this question, "What is the thing in itself?" They were both reached by the simple reflection that the mind, being itself an existent, must look within for a definition of the nature of existence.

Schopenhauer claimed to have discovered this in the Will. Hegel, after a long dialectical argument, carried on by Fichte, Schelling, and himself, confirmed, though in somewhat different words, Descartes' initial statement that Reality is Thought. Both these thinkers elaborated and illustrated their respective central ideas in a series of writings covering many regions of natural and historical facts and events.

Scholars who are acquainted with the works of German thinkers from Kant to Hegel, may with some propriety object to this summary statement of the outcome of that long dialectical process of thought which started with Kant and ended with Hegel, and it would not only be a mistake to deny the enormous historical importance of that great school of thought, but still more so, to overlook the fruitfulness of the many suggestions and side-lights which are thrown out in their writings. If nothing else, they succeeded in raising philosophical thought to a much higher and broader plane than that which it occupied even when cultivated by the comprehensive mind of Leibniz. But nevertheless it must be admitted that, looked at from