

The centre of philosophical thought during the first half of the nineteenth century lay as much in Germany as the centre of scientific thought lay, somewhat earlier, in France. It is true that in both cases, if we trace the movement a little further back, we come upon the powerful influences of English thought. Newton can be considered as marking the beginning of the modern era of scientific thought; Locke can be looked upon as having infused into philosophic thought much of its modern spirit. But though this must be conceded to a large extent, it must also be admitted that the scientific thought of the nineteenth century for a long time received its special colouring through the influence of the French mathematicians and naturalists, with Laplace and Cuvier as their most illustrious representatives; while philosophical thought for a long time received its specific colouring from the idealistic movement which began with Kant and culminated in Hegel. And although it was again the specific influence of English thought which in the latter part of the nineteenth century diverted alike scientific and philosophical thought from the channels in which they ran during the first half of the century, we have only very partially emancipated ourselves from the overwhelming influence which the conceptions of the idealistic school of German philosophy have had upon the deeper philosophical thought of all three nations alike. The features peculiar to that period are still strongly marked on the philosophical countenance of the age: neither the lights nor the shadows thrown by the great lumin-