

and followers, who soon filled to a large extent the philosophical chairs at the German Universities, were less interested in studying and promulgating his peculiar method than in expounding a few characteristic points or doctrines which for a long time became the watch-words of the Kantian School in a very uncritical fashion. Such were, *e.g.*, the doctrine of the Ideality of Time and Space, of the Noumena (or things in themselves) as opposed to Phenomena, of the difference of the theoretical and the practical Reason, of the supremacy of the latter, and of the Categorical Imperative as the fundamental principle of Ethics. The really critical work which Kant began, and which he only carried out to a very limited extent, was followed up by such men as Reinhold and Fries, and later by Herbart; to some extent also by Schopenhauer, but in the case of the latter, as well as of Herbart, from original and independent points of view which they had gained. The exclusively critical task of deciding as to the powers and limits of the human intellect and the nature of scientific knowledge was taken up as a definite problem much later on, partly as a continuation and confirmation of Kant's views, partly also in opposition to them. The solution of this problem was very much assisted and influenced by two independent lines of research. The first of these was the analysis of the methods of science, of which John Stuart Mill was the great representative; the second was the revival of Aristotelian studies, in which Trendelenburg of Berlin was the principal leader. It was only after these different lines of research had been pursued for some time that the new critical discipline of Epistemology