

psychology, of which, *e.g.*, at a later period, Maine de Biran is a true representative, looks deeper and deeper into the conscious self in order to find the essence of the inner world. To Kant, on the other side, the latter became as it were a mathematical or formal problem, and this was so much more the case as Kant, in his analysis of knowledge, directed his main attention to such knowledge as was laid down and crystallised in definite judgments, *i.e.*, in the sentences and words of language, and in the theories of mathematics and natural philosophy.¹

III. and IV.: "The essence of Scottish philosophy, as it appears in Reid, may . . . be described as a vindication of *perception*, as perception, in contradistinction to the vague sensational idealism which had ended in the disintegration of knowledge. Sensation is the condition of perception; but so far from the two terms being interchangeable, sensation, as a purely subjective state, has no place in the objective knowledge founded upon it; that is to say, the philosophical analysis of knowledge cannot pass beyond the circle of percepts. It is significant that the two points on which Reid takes his stand should be (1) the proclamation of a general distinction between extension, as a percept, and any feeling or series of feelings as such; and (2) the assertion that the unit of knowledge is an act of judgment. These are the hinges, it is hardly necessary to add, upon which Kant's philosophy also turns—in the *Æsthetic* and the *Analytic*" (3rd ed., p. 96).

¹ One of the principal subjects of psychological as well as of logical interest with which Kant was concerned was the problem of the certainty of knowledge, of the necessary, not merely contingent,

connection of ideas. Locke had reduced all certainty in the natural sciences to more or less of probability, and Hume, to custom or habit of thought. This did not satisfy Kant, who, following in this Descartes' line of reasoning, sought for certainty in the constitution or nature of the human mind. This seemed to explain satisfactorily mathematical certainty, but not the certainty of knowledge referring to external phenomena. To explain this, the phenomena of the outer world must, as it seemed, have something in common with the processes of pure or logical thought. This common feature was explained by Kant in his special theory of the ideality of time and space. With his followers it took more and more the form of the ultimate identity of the subject (the thinking mind) and the object, and led, through various phases, ultimately to Hegel's conception of thought as the nature and life of the absolute mind, as being the essence both of the external world of nature and history and the internal world of the human mind. It then became a task of philosophy to develop a logic as well as a psychology of the abstract mind, or of thought in its most ab-