

answering the question, how is knowledge possible which refers to those things that transcend our senses? This kind of knowledge Kant termed metaphysical. It was not the "plain historical method" which Locke had adopted that seemed to Kant to lead to a useful solution of the problem. The investigations of Locke, pushed to their seemingly inevitable consequences, had led to the scepticism of Hume, which was followed either by abandonment of the whole problem or by, what seemed to Kant, an uncritical appeal to common-sense. A better way for dealing with the questions started by Locke seemed to be indicated by the position taken up by Leibniz in his 'Nouveaux Essais.' These had been posthumously published just about the time (1765) when Kant had been strongly influenced by Locke's and Hume's writings. This suggestion was contained in the formula which Leibniz succinctly opposed to Locke's formula. The latter maintained that our intellect contains nothing which was not given by our senses. To this Leibniz agreed, with the addition, "except the intellect itself." This formula suggested an examination of the intellect as such, or, as Kant termed it, the criticism of pure reason. In deliberately placing this problem before philosophers as an introduction or preliminary investigation which should precede any attempt to decide whether the human mind was capable of arriving at knowledge or certainty regarding things spiritual and transcendent, Kant founded that philosophical discipline termed later on *Erkenntnistheorie*, Epistemology, or Theory of Knowledge. The result which Kant arrived at, and which appeared to him to contain a reply to all