

Leibniz had given to Locke's sensationalism in the 'Nouveaux Essais' published in 1765.¹ It is probable that the study of the latter helped to give to Kant's speculation its peculiar and characteristic form.

88.
Locke and
Kant.

From the Introductions to their respective works which treat of the theory of Knowledge, the 'Essay' of Locke and the first 'Critique' of Kant, we learn that both thinkers were led to their investigations by the desire to explain and possibly to aid in settling differences of opinion which they met with among thinking persons and in the teaching of the schools. But these differences were, with Locke, enclosed in a narrower circle—we may say they were Confessional differences. During the period of more than two generations which

¹ This opens out an interesting historical question, which may be somewhat differently answered according as our interest lies in the development of thought or in that of Kant's own ideas. Kant was wont to compare the revolution in Thought, which he suggested, to that worked by Copernicus in physical astronomy. As the latter had changed the centre of the universe from the earth to the sun, so Kant proposed to change the centre of Ideology from the external world of experience and science to the internal active principle of the human intellect. But this was indicated already in Leibniz's formula. Historians of the Kantian philosophy tell us, as Kant did himself, of a turning-point in his speculations, and assign this to a period somewhere about 1769 or 1770. This is represented sometimes as a kind of awakening out of his dogmatic slumbers, and is then connected with the influence of Hume (*e.g.*, by Paulsen), some-

times as a continuous development under various influences, that of Rousseau being also specially mentioned. This view of the continuity in Kant's development is mainly represented by Prof. Höfding in his interesting articles in the seventh volume of the 'Archiv für Geschichte der Philosophie' (1894). Neither he nor F. Paulsen ('Immanuel Kant') refers to the fact that the 'Nouveaux Essais' of Leibniz were made known to the world in 1765, just before the time when the Copernican change in Kant's views was being established. This is brought out by Prof. Windelband in an article in the 'Vierteljahrsschrift für wissenschaftliche Philosophie' (1876), and referred to in his works on history of Philosophy, quoted above. It is somewhat remarkable that Höfding in his important Discussion does not refer to Windelband's article; Paulsen mentions it only incidentally, and attaches little importance to it.