

sophies of Locke and even of Leibniz, but as an active principle. Knowledge is not merely collected, arranged, and abstracted, it is essentially also created by the human mind, or, as Kant said, by human Reason.

It is not only in the Kantian theory of knowledge that we find a novel treatment of these three main points—the nature of time and space, the difference of appearance and reality, and the formative or active principle of the human intellect; even thinkers who, like Comte, Mill, and Herbert Spencer, elaborated their theories independently, have eventually arrived at conclusions which were more or less in harmony with views explained or indicated by Kant himself.¹ His philosophy, and as

¹ Among the contemporaries and early critics of Kant three deserve notice as dealing specially with the theory of Knowledge and connecting or contrasting Kant's doctrine with earlier speculation. Gottlob Ernst Schulze (1761-1823) wrote under the name (with its sceptical suggestion) of Aenesidemus (1792). He shows that the critical philosophy does not solve the problem left over by Hume; for, according to Kant, causality, being a necessary form of thought and applicable only to things of experience, is not applicable to the "Thing in itself," to that which transcends experience. The new philosophy thus contains an inherent contradiction, and the great problem of knowledge remains where Hume left it. Salomon Maimon (1754-1800) came from the Jewish religion through great vicissitudes of life and thought to study Kant's philosophy, after having become acquainted with the works of Spinoza, Leibniz, Locke, and Hume. He attempted to remodel the Kantian theory of knowledge by doing away with the

unknowable "Thing in itself," and reducing the evident difference as to clearness and certainty of knowledge to that indicated already by Leibniz in his doctrine of the *petites perceptions*. Kant had a high opinion of Maimon's ability, and went even the length of saying that he was the one of his followers who had understood him best. The best and most concise of his writings is considered to be that on the 'Categories of Aristotle' (1794). It is interesting to note that he undertook to write a philosophical dictionary, evidently recognising the important part which verbal terms play in philosophy. The third and most constructive among the earlier critics is Jacob Sigismund Beck (1761-1842), who led on to three important developments of philosophic thought, to Fichte, Herbart, and Schopenhauer. He likewise rejected the Kantian solution as contained in the doctrine of the "Thing in itself." "He found the only possible position from which the critical philosophy could be judged in this, that what