

part of it also his theory of knowledge, may thus be regarded as a focus in which the different lines of earlier thought, both ancient and modern, were collected and brought into mutual contact, and from which they emanated with altered shades and colours. And still more has the general tenor of his thought, his critical attitude, as shown in an earlier chapter, been almost universally adopted in the course of the nineteenth century, and more so towards the end than in the beginning of the period. Kant is, therefore, a representative thinker. His philosophy looks backward and forward and all around, and consciously or unconsciously mirrors the thought of his own and the subsequent age: that of his own country as well as that of the neighbouring nations. To show this, we need only take up the two aspects which I mentioned above. Consider, first, the emphasis which Kant laid upon the existence of a body of certain and assured knowledge contained in the mathematical and mechanical sciences. Here he not only inherited the predilection for mathematical treatment characteristic of French philosophers as well as of Spinoza and Leibniz, but he also assimilated the spirit

38.
Acceptance
of extant
body of
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to an individual consciousness is given as an 'object' must be contained in an original hyper-individual consciousness which is accordingly authoritative, so far as empirical knowledge is concerned. In the place of 'things in themselves' he put Kant's 'consciousness in general.' In this way he explained the *apriority* of mental forms and categories, so that what is given in the manifold of sensation remained also for him the unsolved residue of the Kantian problem" (Windelband, 'Geschichte der Philo-

sophie,' p. 485). Prof. Windelband shows also how near he comes in some respects to Berkeley's Idealism. "It cannot be denied that between the standpoint of Beck and that of Berkeley the dividing lines are difficult to draw. But neither Kant nor Fichte occupied Berkeley's position. Kant did not, inasmuch as he stuck to the reality of things in themselves; neither did Fichte, inasmuch as he was far removed from the spiritualistic ground of the English thinker."