

of the Newtonian philosophy in the exaggerated form in which it was later proclaimed by the school of Laplace in France.

And so far as the second point mentioned above is concerned, Kant's acceptance of traditional psychology and his reliance upon definite categories or forms of judgment suggested by the Aristotelian logic, supplied a fruitful subject for discussions among followers and opponents. These showed the necessity for that deeper psychological and anthropological treatment which logical doctrine subsequently received at the hands of English, German, and French thinkers.

89.  
And of  
traditional  
psychology.

In the following chapters we shall have abundant occasion to realise the central position which Kant occupies in philosophical thought. At present we are specially concerned with the new lights which, as we have seen, he was able to throw upon the problem of knowledge. And here one of the great defects of Kant's method has revealed itself as much through the labours of his followers as through the criticism of his opponents. This defect consisted in the apparent want of unity in his doctrine. That this was to a large extent only apparent has been shown by recent historians of philosophy, and more fully in the researches of a whole series of writers who have made the study of Kant's works their principal task.<sup>1</sup> That it struck his contemporaries

40.  
Apparent  
want of  
unity.

<sup>1</sup> Among these may be mentioned a series of publications which was started in 1896 by Prof. Hans Vaihinger under the title 'Kantstudien,' and which has been continued up to the present day; further, a number of independent works by thinkers all over Germany

and latterly also in other countries, the titles of which may be found in the tenth edition of the 4th part of Ueberweg-Heinze's 'History of Philosophy,' p. 225. This extensive literature has been fully consulted in their respective 'Histories of Philosophy' by Höfding