

Jeremy Bentham. This was strengthened by his early acquaintance with the political philosophers of France, notably those of the school of St Simon. Mill's acquaintance with Comte began before the publication of the *Logic*, but belongs mainly to a later date. Mill's *Logic* was the first systematic attempt in the direction of a theory of knowledge, and it starts by referring to "the modes of investigating truth and estimating evidence, by which so many important and recondite laws of nature have in the various sciences been aggregated to the stock of human knowledge." It is not likely that Mill had at that time any knowledge at first hand of Kant's 'Critique of Pure Reason.' Nevertheless it is significant to note how both he and Kant take for granted the existence of a body of correct knowledge as it is contained in the mathematical and natural sciences. But he at once separates himself by indicating as the final aim of his book "to contribute towards the solution of a question which the decay of old opinions and the agitation that disturbs European society . . . renders as important . . . to the practical interest of human life as it must be to the completeness of our speculative knowledge—viz., . . . how far the methods by which so many of the laws of the physical world have been numbered among truths irrevocably acquired and universally assented to can be made instrumental to the formation of a similar body of received doctrine in moral and political science." It is evident from this that Mill did not take, with regard to the problems of practical life, the same view as Kant and his successors, notably Fichte—viz., that the certainty in such matters starts

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Ground  
common to  
Mill and  
Kant.