

Reid's position, resorted to the dialectical method which he termed "critical."

Whatever the difficulties might be in laying bare the foundations of knowledge, there could be no doubt that knowledge existed, and though much of it, as Bacon and Descartes had shown, was uncertain, futile, or useless, yet a certain amount of it was undisputed, notably that which rested not only on observation, but in addition upon the unchallenged method of mathematics. Following this reflection, Kant betook himself to examine and analyse such knowledge.

Agreeing with the dictum of Locke as amplified by Leibniz, he fixed it as the main task of philosophy to show what the thinking mind (or intellect) would require to add to the material given by the senses in order to convert it into a coherent and convincing system of thought deserving the name of knowledge.

In carrying out this program, he again reverted to the expression which knowledge had obtained in language. Here he found ready what had been termed since Aristotle the forms of logical judgment, in addition to the two forms of order, space and time, in which all our experience comes and appears to us. These forms of order, with the logical categories which he took from the forms of judgment, appeared to him to be the contribution which the intellect makes to the material supplied by the senses, converting the latter into knowledge.

But though Kant accepted the position of Hume that we could know nothing of substances such as Matter and Mind, but only of their properties which constituted their appearance to us, he did not abandon the concep-