

NOTES

ON

MODERN PHILOSOPHY

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MODERN PHILOSOPHY.

FRANCIS BACON. 1561-1626.

1. **A New Era in Philosophy** followed the decline of Scholasticism; Europe was awakening and searching for some new *modus vivendi*: an age of experimentation set in; new movement directed not against Scholasticism in particular, but the old order of things in general. England took the initiative and gave best representative in Francis Bacon.

2. **Historical Relations** to old order of things was one of hostility; Bacon objected both to the ideal method and content of Scholasticism. Like Descartes he believed the sceptical attitude necessary to reach truth.

3. **Aim** was to secure a better foundation for philosophy by discarding customs and tradition and approaching the subject in a receptive and teachable manner.

4. **Outlines of Philosophy.** His attitude led naturally to a revolution, (I) the reorganization of the sciences, (II) the establishment of a new method.

I. **Reorganization of Sciences.** In the *Advancement of Learning* (1605) he classifies knowledge on the basis of mental faculties. Memory is the historic faculty, Imagination the poetic and Reason the philosophic. In classifying, Aristotle's courses are adopted; Natural Philosophy based on Efficient and Material causes, Metaphysics based on Formal and Final causes. But especial attention is devoted to Natural Philosophy. Its divisions are *a.* Prima Philosophia or Scientific Logic, defining fundamental categories as "much," "little," &c. *b.* Natural Philosophy Proper, treating of natural history. *c.* Physics, of inorganic substances, and *d.* Metaphysics, above all.

II. **New Method.** In *Novum Organum* (1620) he lays down the attitude of the investigator. The mind must be freed from prejudices or *idola*. *a.* Idols of the tribe, substituting final for efficient causes. *b.* Idols of the cave, mistakes arising from idiosyncrasies of character. *c.* Idols of the forum, using abstractions for reality. *d.* Idols of the theatre, empha-

sizing authority and tradition too much. Then, there are two preliminary steps: (1) The collection and tabulation of facts according to positive, negative and comparative tables. (2) The application of the method, an inspection of which will reveal the underlying causes as Minor Middle or Major Axioms.

5. **General Estimate.** His method is defective in being too mechanical and overlooking the legitimate use of hypothesis. It however contains the true spirit of inductive inquiry. While making no great contribution to science, he was the most influential exponent of his age. The effect on his times was general, not special.

HOBBS. 1588-1626.

1. **Relation to his times** was close. He was the thinker of the Restoration as Locke of the Revolution.

2. **His Philosophy** had a practical end, especially in political science. Recognizing both analytic and synthetic methods, he propounds chiefly the analytic method of mathematics. The basis of philosophy is materialistic or corporeal. The supernatural can not be rationalized; revelation is its true basis. Philosophy is of two classes, (I) Natural, (II) Civil.

I. **Natural Philosophy** consists of *a. Prima Philosophia*, the logic of the system. *b. Physics*, based on hypothesis; and *c. Anthropology*, theoretic, resting on sensation, which is the reaction of the sense-organ in presence of the stimulus, and practical, on pleasure and pain, the ends of which are respectively the good and bad.

II. **Civil Philosophy** rises out of the practical side of anthropology. Categories of pleasure and pain give rise to impulses which lead to action. The summum bonum is self-preservation, the greatest evil, suicide. Thus his conception of the natural state of man is war and antagonism, when two motives appeal to man: *a.* anti-social, leading to conflict; *b.* peaceful, arising from failure of his selfish motives. Civil society then arises from a social compact between individuals to coerce these warring elements together. (1) *Relation of Sovereign to State*; The power vested in Sovereign is irresponsible and irrevocable (not amenable to the source of



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its power). Forms of government are Democracy, Aristocracy, Monarchy. Monarchy is the best form. Sovereignty lies in the Monarch, whose powers are coercive, military, legislative, appointment of magistrates, determining conditions of honor and order, and control of religion and education. Individual liberty was limited and the sovereign was absolute. (2) *Relation to Jurisprudence*. His conception of sovereignty that the law-making power must be the supreme, in the state was its basis. Hobbes was the founder of British Science of Jurisprudence. (3) *Relation to Ethics* was not so important as to Jurisprudence, yet as its founder, he placed it on a Hedonistic and Juristic basis.

3. **General Estimate.** The defects of his civil philosophy is that it is too sensational and materialistic, tends toward absolutism, and subordinates right to might. But his aim to redeem society and check individual passions by subjecting the individual to a central power was a noble one.

DESCARTES. 1596-1650.

1. **The New Era** of thought took on three aspects—Religious and Theological, Scientifico-Philosophical, and Purely Philosophical. Descartes first exponent of this last. *Motive*, negatively, a rebellion against authority; positively, a spirit of independent investigation. *Problem*: first Knowledge; second, Being.

2. **The Cartesian Method** involves (1) Doubt; (2) Preliminary search for starting point; (3) Evolution from that point.

I. **Doubt** was the beginning, doubt everything, even that truth may be discovered and that there is an external world. But he did not doubt for doubt's sake, only to find out if there was anything indubitable, which was equivalent to a

II. **Preliminary Search for Starting-point** of certitude. The doubt itself remained as a fact indubitable; could not doubt he doubted; this the starting point which was certain; '*cogito ergo sum*'; in his search for knowledge man must start with his own thinking; must distinguish perception from conception and select the latter as elements in his procedure; to avoid error he must *a.* accept

as true only what is clear, *b.* analyze data into their elements, *c.* proceed from single to complex, *d.* make frequent revisions and tests. As the result of internal search according to these rules, we discover the *ideal contents of self-consciousness* which fall into three classes : *a.* innate ideas (original); *b.* factitious ideas (abstract); *c.* adventitious ideas (representations from outside world). Only innate ideas possess absolute certitude demanded for basis of system; they are inborn elements of our rational constitution, at first potentially intellectual. *Criteria* of innate ideas : clearness, distinctness; *Ex.* of innate ideas : self, substance, cause, and God which is selected as the basal idea on which to carry on the further

III. Evolution of Cartesian System.—

(1) *Proofs of God's existence* : *a.* *Ontological*, our idea of God involves his necessary existence in itself, the most real being; *b.* *Causal*, must be adequate cause for every existent thing; our idea of God is that of an infinitely perfect being; no finite cause could have produced it, therefore an infinite, perfect cause must exist as its adequate cause; *c.* *Anthropological*; the consciousness of our own imperfect self implies the existence of a perfect self as its necessary opposite. (2) *Idea of Matter*, or fundamental concept of external world. *a.* Matter is what it may be clearly and distinctly conceived to be; *b.* This involves its entire separation from mind, *c.* This gives us the concept of two substances, mind and matter; the *essence* of matter is extension, of mind, thinking. The *properties* of matter are, infinite divisibility, is continuous, is quantitatively determined. Its primary *modes* are motion and rest; inertia natural to matter. (3) *Evolution of world* depends on motion, some external impulse necessary—God; motion once imparted is unchangeable in quantity. The world primarily moved from without, develops mechanically; whole universe developing round in vertical circle. Objective world is not an illusion since God would not impose upon us such a deception. World therefore has twofold dependence upon God : in sphere of knowledge He would not delude us with unreal world; in sphere of nature, 'primal push' must come from God. (4) *Theory of substance*; this is both created and uncreated; created substance is of two kinds, material (its attribute, extension) and mental (attribute, pure thinking). This *dualism* in sphere of created substance gives rise to conception of dualistic relation

a. of matter and spirit ; *b.* of mind and body ; *c.* of man and animals ; man is rational, animals mere machines. (5) *Theory of Cognition* ; primary elements of knowledge are ideas in human consciousness ; they refer to objective realities, are not illusory for God would not put into human consciousness a series of representative ideas without any objective thing represented. (6) *Theory of Innate Ideas* ; man comes into world with a mental constitution which unfolds certain fundamental ideas. Here are the germs of modern Intuitionism.

SPINOZA. 1632-1677.

1. **Sources of his Philosophy** traceable : *a.* to Judaism, from which is derived his monotheistic conception of God : *b.* to Neo-Platonism, for his pantheism, after rejecting mysticism ; *c.* to the Cartesian Philosophy for starting point and fundamental conception.

2. **His Philosophy** based on the mathematical method—special type geometrical. He defines an *attribute* as “ what the understanding perceives as constituting essence of being.” “ *Mode* is any quality of a thing.” “ *God* is the substance of infinite attributes.” His axioms are Identity, Causality and correspondence between Thinking and Being.

3. **His Cosmology** involves the nature of God and His relation to the world. God is self-existent and of infinite attributes both quantitative and qualitative. But two of his attributes are, however, knowable, Thinking, and Extension. God is not created, nor is he a personal Being. God’s relation to Nature is causal. God is the energizing, Nature is the energized. God is positive, Nature negative. God is substantial, Nature is modal.

4. **His Anthropology** is founded on the attribute of thinking, or God manifesting himself as thinking substance. Three heads :

I. **Psychology** deals with *a.* *The Infinite Intellect*, lacks consciousness and personality, which the finite intellect possesses ; the infinite thinking expresses itself in certain finite modes, each of which has immediate causal connection with the infinite. *b.* *The Soul* not a mode of pure thinking, not purely spiritual, but a synthesis of spiritual and physical, a microcosm. *c.* *Human Mind* is not identical with soul ; is

composed of ideas, incorporeal, a mode of thinking substance, depending on soul as its basis. *d. Relation of Mind and Body* is not causal but that of a complete and necessary parallelism between the attributes of thinking and extension, which find their ultimate unity in the divine substance. (1) *Powers of Knowledge* are Imagination, Reason and Intuition which gives direct knowledge of divine substance. (2) *Nature of knowledge* is real and absolute so far as it goes. *e. Personality and Immortality*, the finite is transitory, and personality is such, therefore immortality is not logically maintainable. Yet Spinoza believed it.

II. **Ethics** founded on the passions; desire, joy, sadness, only primary motive principles in our nature; all others derived from these. Passions are part of the necessary order of nature, not capricious, subjective feelings of man; their action not regulated by will since will is itself a passion, but by reason. The *Good* is that which we know to be useful to us, and that by which we attain our ideal. *Human Servitude* is man's natural state when he is dominated by passions, the will among others, all of which are mere natural laws controlling him. Caught in the wheels of fate. But reason offers a ground of hope and makes *Human Freedom* possible; passions are confused ideas; reason disperses the clouds and clarifies them and in this way controls them. Blind passion converted into clear knowledge.

III. **His Politics** was influenced by Hobbes. Founded on a natural not an ethical basis. It led to individualism. The natural right is might. Warfare therefore the basis. Unlike Hobbes, he does not make state right suppress natural right, nor is government with him absolute and irresponsible. Nor has the state authority over opinion. He makes three forms of government, monarchy, aristocracy, and democracy, preferring the latter in a mixed government.

5. **Criticism.** Does not allow for personality of man hence no real immortality. Too pantheistic; naturalistic conception of God, a mere impersonal, unconscious force. Proves no reality only an appearance.

LEIBNITZ. 1646-1717.

1. **Historical Relations.** *a.* Carried on rational movement begun by Descartes and Spinoza. Transcended

dualism of the one and pantheism of other by positing plurality of substance. *b.* Asserted against Locke existence of innate ideas. All knowledge unfolds from within. *c.* Against free thinkers denied that Evil is as positive as Good; it is only relative and negative.

2. **Outlines of Philosophy.** *a.* Metaphysical basis or theory of substance; this is manifold and finite instead of one and infinite, made up of monads, self-acting, individual germs. Potentiality wrapt up in them and causing their development. *Essential nature?* Potential spirits containing intelligence, consciousness and personality; pass through stage of history, become adult spirits. Begins in lowest inorganic state, passes up through plant and animal series, becomes conscious in man. *Relation between monads?* They are entirely independent, no interaction; how account then for unity of world? By God. He is an infinite monad underlying and conditioning all finite monads. How does he unify world? By *Preëstablished Harmony*. Each monad carries out behests of its own nature, and all adjusted to run in harmony like two clocks. *b.* Elements:—

I. **Cosmology:** world an aggregate of monads, individual, plural, potentially rational. Grades in development: inorganic, motion great category; plants, yet unconscious; animals, dream life; man, spirit-reason and reflection. World, a real organism possessing unity and harmony. Monads no extension. How do we get extended world from unextended points? Extension purely subjective notion. Space and time no objective reality: world is phenomenal so far as represented in them, real world is the metaphysical monads.

II. **Theology:** Relation of God and substance? Spinoza identified them, therefore pantheistic. Leibnitz denied this, asserted plurality of substance. God—infinite monad. There is no matter, all is energy or work. *God's existence?* Cosmological proof, contingency of world, therefore related to something higher or God. *God's relation to monads?* They are metaphysical reals constituting world; God differs in degree rather than kind; no necessary contradiction between them. *God and Evil?* Did God cause evil? Out of an infinite number of worlds, God chooses the best possible, not the best conceivable. Now in any practicable world evil must come in; nature of the finite necessarily open to evil; if not

open to evil, then not finite but infinite. Capacity for development requires higher and lower stage; lower existence implies imperfection, therefore evil; progress made possible only by presence of evil. Only the *Good* is positive; evil an accident, a privation, a lack, a negative. Evil makes attainment of Good possible, since we could not attain the good were we not already evil. This is optimism.

III. Anthropology: Human body—aggregate of monads; some of these have reached stage of sensation and thought; body is corporeal from phenomenal standpoint only, though ultimately it is potentially rational; only the soul is actually rational. One monad in each body has risen to stage of intelligence. *Relation of body and mind?* Originally planned to work in harmony and now run like two clocks. *Nature of knowledge?* Two powers: sensations, give confused representations, dream life; reason gives clear ideas. Knowledge is function of reason: has two laws, consistency and sufficient reason. Locke said nothing in intellect not first in the senses. Leibnitz added, *except the intellect itself*. This a necessary precondition to all knowledge. *Limits of knowledge?* No a priori limit; in the very finitude of the monad which is the potential man, we get limit of knowledge which is therefore finite.

IV. Divine Providence: A kingdom of nature and a kingdom of grace. Man physically in one which is mechanical; man psychically in the other which is rational. Man rationally is free, responsible; self-determination makes him so; his life is therefore probational, determining future state as good or bad.

WOLFF. 1679-1754.

1. **Historical Relations.** *a.* Developed the formal side of Leibnitz' system; eliminated many of its richest elements, e. g., monadism. *b.* To general Rational movement, which culminated with him. The aim of this movement as a whole had been to develop a theory (1) of Being, (2) of Knowledge. Wolff weeded out many of its ontological features in order to emphasize theory of Knowledge. Rational Dogmatism was result.

2. **Theoretical Philosophy** has two parts; *a.* *Logic*, which deals with purely formal side of thought; object,

not to discover truth, but to maintain internal inconsistency among concepts. *b. Metaphysics*, science of possible or necessary truths; deals with man, rational psychology; nature, rational cosmology; God, rational theology. Formalism in content, rationalistic in method. Wolff shows logical outcome of Rationalistic Movement, in empty formalism.

GENERAL FEATURES AND RELATION OF THE TWO PRE-KANTIAN MOVEMENTS.

1. **Rationalistic Movement** began with Descartes and culminated in Wolff. Two sides: *Ontological side* passed through three stages: (1) Development of Cartesian doctrine of substance; modified by Geulincx and Malebranch; (2) Spinoza resolved the dualistic notion of substance into unity; Leibnitz effected complete transformation of idea of substance by resolving it back into plurality. *b. On side of Theory of Knowledge*, began with Descartes' self-knowledge, ended in Wolff's empty formalism.

2. **Empirical Movement** began with Locke and ended in Hume; ran parallel with Rationalism. Started with data obtained by observation and internal introspection—empirical way of constructing theory of knowledge.

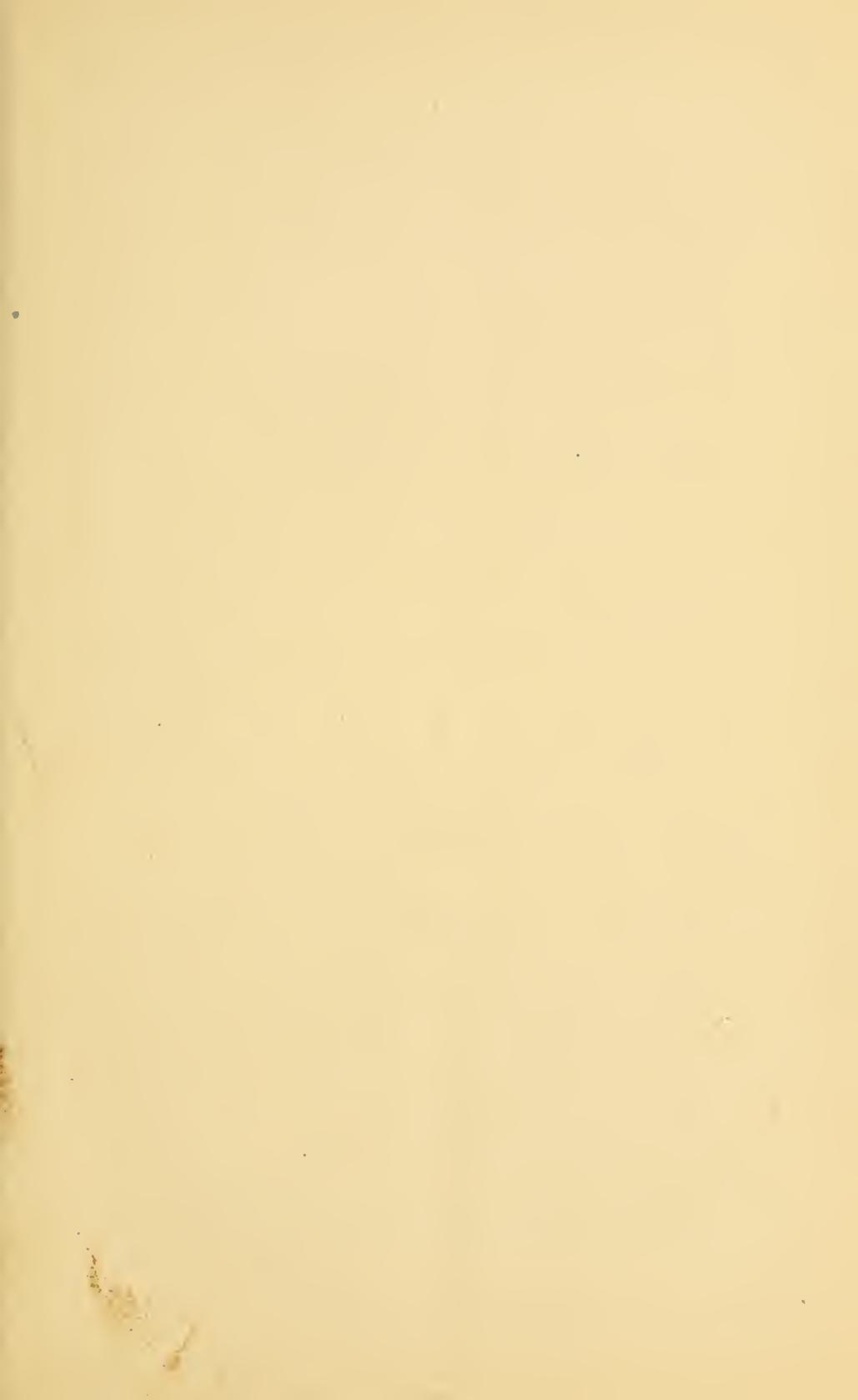
3. **Their Relation.** Had a common basis in conception of relation of consciousness to external world; both were idealistic, and held that we do not apprehend objectivity directly, but from an idea in consciousness, which is the immediate object of knowledge, and from which the idea of objectivity is obtained by inference if at all. *Two kinds of Idealism*: *a. Presentative*, i. e., ideas are the objects of consciousness and have no verifiable reference to anything objective beyond themselves—subjective idealism. *b. Representative*, i. e., ideas in consciousness stand for or represent, but do not give objective reality as it is; this is called objective idealism and has two species, (1) In Rational Representative Idealism ideas are conceptions of reason, not products of sensation; (5) In Empirical Representative Idealism ideas are product of perception having some objective cause. Both these movements started with Representative Idealism, the one taking the rational form, the other the empirical form, and developing it.

LOCKE. 1632-1704.

1. **Historical Relations.** *a.* To Bacon and Hobbes who preceded him, and from whom Locke, though first systematic philosopher, gets his empirical view; Baconian conception of method, induction. *b.* To *Contemporary Thought*; strongly opposed scholastic training in universities, and Lord Herbert's theory of innate ideas. *c.* To *Descartes*; were alike in dissatisfaction with scholastic philosophy; in general aim, viz., reliable basis for theory of knowledge; in accepting representative ideas. *Differed* in psychology: Descartes took rationalistic view of ideas, Locke sensational; in method: Descartes deductive, analytical, Locke empirical, synthetic, based on observation; in original data: Descartes started with innate ideas, intellectual capital exists actually or potentially. Locke denies innate capital, derives everything from experience.

2. **Locke's Philosophy**, two parts: *a.* Theory of Ideas, *b.* Theory of Knowledge.

1. **Theory of Ideas** treats *a.* *Condition of Understanding before Experience begins*: (1) *Negative*, no innate ideas; Locke defined ideas as whatever is before understanding when it thinks, a kind of mental picture, and said there are none such originally in the mind but come from experience. Locke missed the whole point; that there are no ideas like mental pictures originally in the mind, no one doubts; but that there are innate ideas as constructive principles, working instinctively and conditioning experience, Locke himself would not probably have denied. (2) *Positive conditions*, the understanding a blank piece of paper, all ideas product of experience. Locke presupposes (*a*) external world capable of impressing copies upon organism, (*b*) a ready-made understanding, (*c*) sensory apparatus standing between these. *b.* *Origin of Simple Ideas.* Two sources: (1) *Pure Sensations*, like sounds, colors, tastes, before combined or organized, give representative ideas of external things. (2) *Reflection* or attention is first act of consciousness by which these simple sense ideas are sorted and combined. But the mind not only sorts, combines, discriminates and compares, it gets ideas of what it is about, and these ideas are ideas of reflection. They, together with simple sense ideas make up the earliest content of consciousness. The empty chamber begins to be furnished.



c. Development of Complete Ideas by a process of synthesis performed upon simple ideas. Three classes: (1) *Modes*, or ideas of quality, proportion, etc., like color, pleasure. (2) *Substance*, or idea of a substratum in which attributes inhere; This can not be derived empirically as Hume showed. (3) *Relations*, as cause and effect, identity and moral good—all developed out of simple ideas. *d. Abstract Ideas and General Propositions* are formed by a process of abstraction and generalization. What is their relation to reality? as simple ideas are representative, their complex products also are. But abstract and general ideas have even no representative correspondence in things since the process by which they are formed passes into the sphere of the nominal and their representative element is lost; therefore two kinds of essences: 1. *Real*, or the substance of particular things; 2. *Nominal*, or the ideal substance of general things. Gold in this particular dollar really exists, but gold as a general substance exists only in name.

II. **Theory of Knowledge** embraces *a. Basis of Knowledge*, which is the ideal content of consciousness or ideas and their connections. *b. Instruments of Knowledge* are: (1) *Sensation* providing singular and concrete ideas; (2) *Intuition* giving certain relations among ideas, as equality, similarity; (3) *Demonstration* by which we arrive at indirect conclusions, as the existence of God. *c. Objects of Knowledge* are: (1) *Nature* made up of a plexus of particulars; no basis or ground of nature possible, therefore sort of agnosticism; physical science impossible. (2) *Self-knowledge* based upon intuition, illogical. (3) *God* not logically demonstrable, needs revelation.

3. **Logic of Locke's System** leads us strictly to the following conclusions: *a. Physical Science* is impossible, since all knowledge depends on representative character of ideas, and this character only serves us in sphere of singular and concrete; while science deals in generalities also. *b. Psychological Science* impossible since our knowledge of self is only individual and concrete; we cannot abstract and generalize without breaking connection with reality. *c. Theology* impossible since we have no certain basis on which to prove God's existence. Locke did not realize this would be the outcome of his system.

4. **Defects of Locke's System** are *a. Representative Basis* nowhere touches reality; any theory which pre-

tends to give reality must start with reality. *b. Abstraction and Generalization* do not necessarily break connection with reality; Locke believed every object of thought in order to be real must have some separate objective thing corresponding to it. This is absurd, since we can have notions of general characteristics which belong to a class of objective things. *c. Rational necessity* compels him to introduce such conceptions as substance, causality and personal identity, for which he has no empirical warrant. They are introduced surreptitiously and destroy the logical consistency of his theory.

5. **Locke's Political Philosophy** asserts a natural state of man before establishment of political community in which each had right to property and retribution. To remedy the general state of insecurity men agree to surrender their earlier prerogatives to the state. Sovereignty rests in the commonwealth; legislative bodies must represent the community; if government prostitutes its power, people have right to rebel; aim of government, *salus populi*.

BERKELEY. 1685-1753.

I. **General Position.** Carried on British Empiricism though out of the direct historic line. May best indicate his relations to Locke and the content of his general system by viewing it under two aspects:

I. **Negative.** This was his attitude toward Locke's *a. Theory of Abstract Ideas*. These Berkeley claimed are only a cluster of particular, concrete representations, for how can we distinguish a man of no specific character? Berkeley missed the point: no one claims that imagination can picture a general or abstract idea. *b. Representative Character of Ideas of Sense*. Locke built up his assertion of external world on this basis; Berkeley denies it, says ideas of sense are purely subjective. *c. Material Substance* is denied; its existence not proved; assumed, and unnecessarily, too, since its use is only to support an external world independent of ourselves, therefore useless. Berkeley is left with two things: ideal elements of consciousness and a spiritualistic substance for mind.

II. **Positive** views are *a, Psychological, esse est percipi*, to be is to be perceived; nothing in sphere of cognition but the idea and the mind which perceives it. The existence of

all things does not depend on my perception since some one else may perceive them instead, e. g., God. *b. Metaphysical.* God is a spiritual substance underlying objective world ; matter does not exist, all things are spiritual.

HUME. 1711-1776.

1. **Historical Relations.** *a. To Locke,* took up simple sense elements of Locke and discarded his assumptions of external world, ready-made understanding and power of reflection. These all grow up out of empirical elements and processes. *b. To Berkeley,* eliminated representative character of ideas ; sensation has no reference to things outside itself. Must start with simple sense impressions as most ultimate fact of our nature.

2. **Genetic Problem** in Hume's philosophy was to account for the origin of ideas and the relations subsisting between them.

I. **Origin of Ideas :** Experience begins with impressions of sense upon the organism ; these impressions make images of themselves which persist after the impressions have ceased, and these images are our primary ideas. There is no understanding as a receptacle for impressions, until formed out of empirical data. No right even to argue an objective cause for impressions we experience. All we absolutely know is our impressions and their relations.

II. **Relations Among Ideas :** Resolved into two classes. *a. Original,* resemblance or similarity ; this is nothing apart from sensations, since if analyzed it reduces to properties of impressions only. *b. Derived* relations are different for they seem to connect our ideas with external objects. This Hume denies, however, and argues that *Space* is purely subjective idea being reducible to order of points in sensation. Abstract this experience from impressions in general, generalize it and objectify the result and we get idea of space. *Identity* seems to connect the plurality of our experiences together with one abiding subject. Hume says it is purely subjective, an illusion founded on close resemblance ; only thing we absolutely know is our experiences of the present moment. *Causality* is also reducible to three simpler elements, contiguity, succession and necessary connection. Necessity in the crucial point, how explained ? It grows up as

the result of constant repetition till we get the idea of inseparable connection, which glues together the two succeeding events in such a way that we come to believe that things *must* be as they have been. This experience generalized gives idea of necessary causation.

III. Results. Our understanding imposes upon us a series of illusions. External world, material substance, the existence of a permanent self are all rejected. If personal identity is an illusion, then states of consciousness cannot be unified, and everything of either spiritual or material substance is an illusion. General and hopeless scepticism. Hume's own convictions did not, however, follow his logic. He believed in much he could not prove.

3. **Religious Philosophy** is divided into *a. Logical discussion* of the cosmological and teleological arguments for existence of God; and, *b. Historical discussion* of the origin and development of religious spirit. Hume gives it a natural origin and explanation like any other natural phenomenon.

KANT. 1724-1804.

1. **Historical Importance.** Kant stands at close of two opposing developments which he sought to reconcile. Rationalism and Empiricism culminate in him; he saw that Wolffism was in fault in its aloofness from experience, that it emptied philosophy of its content and culminated in formalism; conceptions without perceptions are empty. Again, Empiricism had swamped itself in scepticism; perceptions without conceptions are blind and lead to chaos. Kant's two-fold aim was *a.* to redeem philosophy from formalism, and *b.* from the chaos into which it had fallen. Kant's philosophy falls into two parts: (1) Problem of Knowledge and (2) Problem of Duty.

2. **Problem of Knowledge** includes three discussions on the nature of *a.* Perceptual, *b.* Conceptual, and *c.* Metaphysical Knowledge.

I. **Perceptual Knowledge.** Two questions: Is knowledge a product of experience, or can it be evolved from rational data independent of experience? Kant replies, it is true that all knowledge begins with experience, but it does not follow that all knowledge is derived from experience. *Kant's Critical Method* begins with developed experience and

resolves it back into simpler elements ; must apply analysis to what the mind now contains. The content of sense-perception is divided into two elements, material and formal. The material consists of impressions and states which in themselves form a complex manifold. The formal embraces space and time. Time is the form of the inner sense, space of the outer sense. The four characteristics of the material elements of experience are : they are given, unorganized, contingent, and finite. The two formal elements are space and time which are not the product of experience but condition of experience. As to the content of experience, the matter is given but the form is supplied. There are three other points which might be mentioned were it not a work of supererogation.

II. Conceptual Knowledge deals with the problem of Categories. *a. The discovery of the Categories.* He reaches a classification corresponding to the judgments of common logic, quantity, quality, relation, and modality. *b. Deduction of the Categories.* Kant does not try to prove them because they are themselves the conditions of proof, but points out their character as he had done with space and time. The first function of the categories is to universalize experience : second, to synthesize the elements of experience ; third, to connect these notional functions with an intellectual centre or ego. *c. Mediation of Categories* is between the elements of experience and the experiencing subject.

III. Metaphysical Knowledge relates to the knowledge of noumena or the unseen. Involves the limits of knowledge, which are, first, sense and its analogies, second, reason. Possible experience cannot be transcended. When our thoughts transcend either one of these two limits they become empty. Cannot think reality into them, therefore we cannot know that they exist. Three branches of science are constructed on these ideas : *a. Rational Psychology* has an ideal basis, all we can have is idea of a subject not the subject itself. No positive conclusions possible. *b. Rational Cosmology.* In attempting to determine the characteristics of the external world as an objective reality, we are involved in contradictions. *c. Rational Theology.* We have an idea of God which is the natural product of human reason ; but the objective reality corresponding to this idea is another thing. From ideas we cannot deduce real existences.

3. **Problem of Duty** or the basis of morality. Founded on the human will, which is not a faculty but man himself. Innate sense of right and wrong ; obligation to do right or the fundamental law of duty is the categorical imperative. This gives us the *Basis of Duty*, universal command to obey universal law ; "so act that the maxim of thy conduct may be fit for universal application." The *end* of morality is the moral ideal which is composed of two elements. *a.* A perfect character ; but man needs also to be happy ; therefore, *b.* perfect conditions of a perfect character constitutes a part of the end or highest good. *The Postulates of Duty* come in to supplement theoretical reason. They are, *a.* Human Freedom or possibility to act according to the dictates of the categorical imperative : this must be presupposed. But *b.* a moral universe to be possible needs the postulate of God's existence. This is necessity of a cause of the universe from moral point of view. *c.* The moral ideal, in order to be attainable, requires more time than this life allows ; therefore we need the postulate of immortality. Thus Kant saves himself from the agnostic conclusions of his theoretical philosophy by bringing in the necessary postulates of the practical reason.

4. **Criticism.** Kant brings about a contradiction between the two sides of the human reason, theoretical and practical. Negative conclusions of the one need to be overcome and supplanted by positive conclusions of the other. Our evidence should be all of one piece. This fault lies in *a.* his theory of perception is too subjective, does not lay hold of something real. *b.* Limit of knowledge the same as that of empiricism. The sphere of the knowable is made coextensive with human experience only. *c.* Metaphysical truth or ultimate nature of things, man, nature, God is too limited. We can know in part if we may not know all. This is very different from knowing nothing at all. Our knowledge of God is more than a mere empty concept.

5. **Kant's Influence** has been extensive. He remedied the shortcomings of both the preceding schools. One tried to solve purely rational problems by purely rational data ; the other tried to solve knowledge on a purely empirical basis. Kant said experience must rest on a dual basis ; neither can be deduced from the other ; both ultimate facts in philosophy. This indicates Kant's relation to the XIXth Century philosophy. Synthetic conception of thought.

