



## The Philosophy of Kant

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The [conflict] between empiricism and rationalism had continued for centuries, but still awaited final decision. Are all our ideas the result of experience, or are they (wholly or in part) an original possession of the mind? Are they received from without (by perception), or produced from within (by self-activity)? Is knowledge a product of sensation or of pure thought? All who had thus far taken part in this discussion had resembled partisans or advocates rather than disinterested judges. They had given less attention to investigation than to the defense of the traditional theses of their schools; they had not endeavored to obtain results, but to establish results already determined; and, along with real arguments, popular appeals had not been despised. Each of the opposing schools had given variations on a definite theme, and whenever timid attempts had been made to bring the two melodies into harmony they had met with no approval. The proceedings thus far had at least made it evident to the unbiased hearer that each of the two parties made extravagant claims, and, in the end, fell into self-contradiction. If the claim of empiricism is true, that all our concepts arise from perception, then not only the science of the suprasensible, which it denies, but also the science of the objects of experience, about which it concerns itself, is impossible. For perception informs us concerning single cases merely, it can never comprehend all cases, it yields no necessary and universal truth; but knowledge which is not apodictically valid for every reasoning being and for all cases is not worthy the name. The very reasons which were intended to prove the possibility of knowledge give a direct inference to its impossibility. The empirical philosophy destroys itself, ending with Hume in skepticism and probabilism. Rationalism is overtaken by a different, and yet an analogous fate—it breaks up into a popular eclecticism. It believes that it has discovered an infallible criterion of truth in the clearness and distinctness of ideas, and a sure example for philosophical method in the method of mathematics. In both points it is wrong. The criterion of truth is insufficient, for Spinoza and Leibnitz built up their opposing theories—the pantheism of the one and the monadology of the other—from equally clear and distinct conceptions; tried by this standard individualism is just as true as pantheism. Mathematics, again, does not owe its unquestioned acceptance and cogent force to the clearness and distinctness of its conceptions, but to the fact that these are capable of construction in intuition. The distinction between mathematics and metaphysics was overlooked, namely, that mathematical thought can transform its conceptions into intuitions, can generate its objects or sensuously present them, which philosophical thought is not in a position to do. The objects of the latter must be given to it, and to the human mind they are given in no other way than through sensuous intuition. Metaphysics seeks to be a science of the real, but it is impossible to conjure being out of thought; reality cannot be proved from concepts, it can only be felt. In making the unperceivable and suprasensible (the real nature of things, the totality of the world, the Deity, and immortality) the special object of philosophy, rationalism looked on the understanding as a faculty of knowledge by which objects are given. In reality objects can never be given through

concepts; these only render it possible to think objects given in some other way (by intuition). It is true that concepts of the suprasensible exist, but nothing can be known through them, there is nothing intuitively given to be subsumed under them.

With this failure to perceive the intuitive element in mathematics was joined the mistake of overlooking its synthetic character. The syllogistic method of presentation employed in the Euclidean geometry led to the belief that the more special theorems had been derived from the simpler ones, and these from the axioms, by a process of conceptual analysis; while the fact is that in mathematics all progress is by intuition alone, the syllogism serving merely to formulate and explain truths already attained, but not to supply new ones. Following the example of mathematics thus misunderstood, the mission of philosophy was made to consist in the development of the truths slumbering in pregnant first principles by means of logical analysis. If only there were metaphysical axioms! If we only did not demand, and were not compelled to demand, of true science that it increase our knowledge, and not merely give an analytical explanation of knowledge. When once the clearness and distinctness of conceptions had been taken in so purely formal a sense, it was inevitable that in the end, as productivity became less, the principle should be weakened down to a mere demand for the explanation and elucidation of the metaphysical ideas present in popular consciousness. Thus the rationalistic current lost itself in the shallow waters of the Illumination, which soon gave as ready a welcome to the empirical theories—since these also were able to legitimate themselves by clear and distinct conceptions—as it had given to the results of the rationalistic systems.

It was thus easy to see that each of the contending parties had been guilty of one-sidedness, and that in order to escape this a certain mean must be assumed between the two extremes; but it was a much more difficult matter to discover the due middle ground. Neither of the opposing standpoints is so correct as its defenders believe, and neither so false as its opponents maintain. Where, then, on either side, does the mistaken narrowness begin, and how far does the justification of each extend?

The conflict centers, first, about the question concerning the origin of human knowledge and the sphere of its validity. Rationalism is justified when it asserts that some ideas do not come from the senses. If knowledge is to be possible, some concepts cannot originate in perception, those, namely, by which knowledge is constituted, for if they should, it would lack universality and necessity. The sole organ of universally valid knowledge is reason. Empiricism, on the other hand, is justified when it asserts that the experiential alone is knowable. Whatever is to be knowable must be given as a real in sensuous intuition. The only organ of reality is sensibility. Rationalism judges correctly concerning the origin of the most important classes of ideas; empiricism concerning the sphere of their validity. The two may be thus combined: some concepts (those which produce knowledge) take their origin in reason or are *a priori*, but they are valid for objects of experience alone. The conflict concerns, secondly, the use of the deductive (syllogistic) or the inductive method. Empiricism, through its founder Bacon, had recommended induction in place of the barren syllogistic method, as the only method which would lead to new discoveries. It demands, above all things, the extension of knowledge. Rationalism, on the contrary, held fast to the deductive method, because the syllogism alone, in its view, furnishes knowledge valid for all rational beings. It demands, first of all, universality and necessity in knowledge. Induction has the advantage of increasing knowledge, but it leads only to empirical and comparative, not to strict universality. The syllogism has the advantage of yielding universal and necessary truth, but it can only explicate and establish knowledge, not increase it. May it not be possible so to do justice to the demands of both that the advantages which they seek shall be combined, and the disadvantages which have been feared, avoided? Are there not cognitions which increase our knowledge (are *synthetic*) without being empirical,

which are universally and necessarily valid (*a priori*) without being analytic? From these considerations arises the main question of the *Critique of Pure Reason*: How are synthetic judgments *a priori* possible?

The philosophy of experience had overestimated sense and underestimated the understanding, when it found the source of all knowledge in the faculty of perception and degraded the faculty of thought to an almost wholly inactive recipient of messages coming to it from without. From the standpoint of empiricism concepts (Ideas) deserve confidence only in so far as they can legitimate themselves by their origin in sensations (impressions). It overlooks the *active* character of all knowing. Among the rationalists, on the other hand, we find an underestimation of the senses and an overestimation of the understanding. They believe that sense reveals only the deceptive exterior of things, while reason gives their true non-sensuous essence. That which the mind perceives of things is deceptive, but that which it thinks concerning them is true. The former power is the faculty of confused, the latter the faculty of distinct knowledge. Sense is the enemy rather than the servant of true knowledge, which consists in the development and explication of pregnant innate conceptions and principles. These philosophers forget that we can never reach reality by conceptual analysis; and that the senses have a far greater importance for knowledge than merely to give it an impulse; that it is they which supply the understanding with real objects, and so with the content of knowledge. Beside the (formal) activity (of the understanding), cognition implies a passive factor, a reception of impressions. Neither sense alone nor the understanding alone produces knowledge, but both cognitive powers are necessary, the active and the passive, the conceptual and the intuitive. Here the question arises, How do concept and intuition, sensuous and rational knowledge, differ, and what is the basis of their congruence? Notwithstanding their different points of departure and their variant results, the two main tendencies of modern philosophy agree in certain points. If the conflict between the two schools and their one-sidedness suggested the idea of supplementing the conclusions of the one by those of the other, the recognition of the incorrectness of their common convictions furnished the occasion to go beyond them and to establish a new, a higher point of view above them both, as also above the eclecticism which sought to unite the opposing principles. The errors common to both concern, in the first place, the nature of judgment and the difference between sensibility and understanding. Neither side had recognized that the peculiar character of judgment consists in *active connection*. The rationalists made judgment an active function, it is true, but a mere activity of conscious development, of elucidation and analytical inference, which does not advance knowledge a single step. The empiricists described it as a process of comparison and discrimination, as the mere perception and recognition of the relations and connections already existing between ideas; while in reality judgment does not discover the relations and connections of representations, but itself establishes them. In the former case the synthetic moment is ignored, in the latter the active moment. The imperfect view of judgment was one of the reasons for the appearance of extreme theories concerning the origin of ideas in reason or in perception. Rationalism regards even those concepts which have a content as innate, whereas it is only formal concepts which are so. Empiricism regards all, even the highest formal concepts (the categories), as abstracted from experience, whereas experience furnishes only the content of knowledge, and not the synthesis which is necessary to it. On the one hand too much, and on the other too little, is regarded as the original possession of the understanding. The question "What concepts are innate?" can be decided only by answering the further question, What are the concepts through which the faculty of judgment connects the representations obtained from experience? These connective concepts, these formal instruments of synthesis are *a priori*. The agreement of the two schools is still greater in regard to the relation of sense and understanding, notwithstanding the apparently sharp contrast between them. The empiricist

considers thought transformed, sublimated perception, while the rationalist sees in perception only confused and less distinct thought. For the former concepts are faded images of sensations, for the latter sensations are concepts which have not yet become clear; the difference is scarcely greater than if the one should call ice frozen water, and the other should prefer to call water melted ice. Both arrange intuition and thought in a single series, and derive the one from the other by enhancement or attenuation. Both make the mistake of recognizing only a difference in degree where a difference in kind exists. In such a case only an energetic dualism can afford help. Sense and understanding are not one and the same cognitive power at different stages, but two heterogeneous faculties. Sensation and thought are not different in degree, but in kind. As Descartes began with the metaphysical dualism of extension and thought, so Kant begins with the noëtical dualism of intuition and thought.

Much more serious, however, than any of the mistakes yet mentioned was a sin of omission of which the two schools were alike guilty, and the recognition and avoidance of which constituted in Kant's own eyes the distinctive character of his philosophy and its principiant-advance beyond preceding systems. The pre-Kantian thinker had proceeded to the discussion of knowledge without raising *the question of the possibility of knowledge*. He had approached things in the full confidence that the human mind was capable of cognizing them, and with a naïve trust in the power of reason to possess itself of the truth. His trust was naïve and ingenuous, because the idea that it could deceive him had never entered his mind. Now no matter whether this belief in man's capacity for knowledge and in the possibility of knowing things is justifiable or not, and no matter how far it may be justifiable, it was in any case untested; so that when the skeptic approached with his objections the dogmatist was defenseless. All previous philosophy, so far as it had not been skeptical, had been, according to Kant's expression, dogmatic; that is, it had held as an article of faith, and without precedent inquiry, that we possess the power of cognizing objects. It had not asked *how* this is possible; it had not even asked what knowledge is, what may and must be demanded of it, and by what means our reason is in a position to satisfy such demands. It had left human intelligence and its extent uninvestigated. The skeptic, on the other hand, had been no more thorough. He had doubted and denied man's capacity for knowledge just as uncritically as the dogmatist had believed and presupposed it. He had directed his ingenuity against the theories of dogmatic philosophy, instead of toward the fundamental question of the possibility of knowledge. Human intelligence, which the dogmatist had approached with unreasoned trust and the skeptic with just as unreasoned distrust, is subjected, according to the plan of the critical philosopher, to a searching examination. For this reason Kant termed his standpoint "criticism," and his undertaking a "Critique of Reason." Instead of asserting and denying, he investigates how knowledge arises, of what factors it is composed, and how far it extends. He inquires into the origin and extent of knowledge, into its sources and its limits, into the grounds of its existence and of its legitimacy. The Critique of Reason finds itself confronted by two problems, the second of which cannot be solved until after the solution of the first. The investigation of the sources of knowledge must precede the inquiry into the extent of knowledge. Only after the conditions of knowledge have been established can it be ascertained what objects are attainable by it. Its sphere cannot be determined except from its origin.

Whether the critical philosopher stands nearer to the skeptic or to the dogmatist is rather an idle question. He is specifically distinct from both, in that he summons and guides the reason to self-contemplation, to a methodical examination of its capacity for knowledge. Where the one had blindly trusted and the other suspected and denied, he investigates; they overlook, he raises the question of the possibility of knowledge. The critical problem does not mean, Does a faculty of knowledge exist? but, Of what powers is it composed? are all objects knowable which

have been so regarded? Kant does not ask whether, but how and by what means, knowledge is possible. Everyone who gives himself to scientific reflection must postulate that knowledge is possible, and the demand of the noëtical theorists of the day for a philosophy absolutely without assumptions is quite incapable of fulfillment. Nay, in order to be able to begin his inquiry at all, it was necessary for Kant to assume still more special postulates; for that a cognition of cognition is possible, that there is a critical, self-investigating reason could, at first, be only a matter of belief. This would not have excluded a supplementary detailed statement concerning the *how* of this self-knowledge, concerning the organ of the critical philosophy. But Kant never gave one, and the omission subsequently led to a sharp debate concerning the character and method of the Critique of Reason. On this point, if we may so express it, Kant remained a dogmatist.

Kant felt himself to be the finisher of skepticism; but this was chiefly because he had received the strongest impulse to the development of his critique of knowledge from Hume's inquiries concerning causation. Brought up in the dogmatic rationalism of the Wolffian school, to which he remained true for a considerable period as a teacher and writer (till about 1760), although at the same time he was inquiring with an independent spirit, Kant was gradually won over through the influence of the English philosophy to the side of empirical skepticism. Then—as the result, no doubt, of reading the *Nouveaux Essais* of Leibnitz, published in 1765—he returned to rationalistic principles, until finally, after a renewal of empirical influences, he took the position crystallized in the *Critique of Pure Reason*, 1781, which, however, experienced still other, though less considerable, changes in the sequel, just as in itself it shows the traces of previous transformations.

It would be a most interesting task to trace in the writings which belong to Kant's pre-critical period the growth and development of the fundamental critical positions. Here, however, we can only mention in passing the subjects of his reflection and some of the most striking anticipations and beginnings of his epoch-making position. Even his maiden work, *Thoughts on the True Estimation of *Vis Viva**, 1747, betokens the mediating nature of its author. In this it is argued that when men of profound and penetrating minds maintain exactly opposite opinions, attention must be chiefly directed to some intermediate principle to a certain degree compatible with the correctness of both parties. The question under discussion was whether the measure of *vis viva* is equal, as the Cartesians thought, to the product of the mass into the velocity, or, according to the Leibnitzians, to the product of the mass into the square of the velocity. Kant's unsatisfactory solution of the problem—the law of Descartes holds for dead, and that of Leibnitz for living forces—drew upon him the derision of Lessing, who said that he had endeavored to estimate living forces without having tested his own. A similar tendency toward compromise—this time it is a synthesis of Leibnitz and Newton—is seen in his *Habilitationsschrift*, *Principiorum Primorum Cognitionis Metaphysicae Nova Dilucidatio*, 1755, and in the dissertation *Monadologia Physica*, 1756. The former distinguishes between *ratio essendi* and *ratio cognoscendi*, rejects the ontological argument, and defends determinism against Crusius on Leibnitzian grounds. In the *Physical Monadology* Kant gives his adherence to dynamism (matter the product of attraction and repulsion), and makes the monads or elements of body fill space without prejudice to their simplicity. A series of treatises is devoted to subjects in natural science: The Effect of the Tides in retarding the Earth's Rotation; The Obsolescence of the Earth; Fire (Inaugural Dissertation), Earthquakes, and the Theory of the Winds. The most important of these, the *General Natural History and Theory of the Heavens*, 1755, which for a long time remained unnoticed, and which was dedicated to Frederick II., developed the hypothesis (carried out forty years later by Laplace in ignorance of Kant's work) of the mechanical origin of the universe and of the motion of the planets. It presupposes merely



the two forces of matter, attraction and repulsion, and its primitive chaotic condition, a world-mist with elements of different density. It is noticeable that Kant acknowledges the failure of the mechanical theory at two points: it is brought to a halt at the origin of the organic world and at the origin of matter. The mechanical cosmogony is far from denying creation; on the contrary, the proof that this well-ordered and purposive world necessarily arose from the regular action of material forces under law and without divine intervention, can only serve to support our assumption of a Supreme Intelligence as the author of matter and its laws; the belief is necessary, just because nature, even in its chaotic condition, can act only in an orderly and regular way.

The empirical phase of Kant's development is represented by the writings of the 60's. *The False Subtlety of the Four Syllogistic Figures*, 1762, asserts that the first figure is the only natural one, and that the others are superfluous and need reduction to the first. In the *Only Possible Foundation for a Demonstration of the Existence of God*, 1763, which, in the seventh Reflection of the Second Division, recapitulates the cosmogony advanced in the *Natural History of the Heavens*, the discussions concerning being ("existence" is absolute position, not a predicate which increases the sum of the qualities but is posited in a merely relative way), and the conclusion, prophetic of his later point of view, "It is altogether necessary that we should be *convinced* of the existence of God, but not so necessary that his existence should be *demonstrated*" are more noteworthy than the argument itself. This runs: All possibility presupposes something actual wherein and whereby all that is conceivable is given as a determination or a consequence. That actuality the destruction of which would destroy all possibility is absolutely necessary. Therefore there exists an absolutely necessary Being as the ultimate real ground of all possibility; this Being is one, simple, unchangeable, eternal, the *ens realissimum* and a spirit. The *Attempt to introduce the Notion of Negative Quantities into Philosophy*, 1763, distinguishes—contrary to Crusius—between logical opposition, contradiction or mere negation (*a* and *not-a*, pleasure and the absence of pleasure, power and lack of power), and real opposition, which cannot be explained by logic (*+a* and *-a*, pleasure and pain, capital and debts, attraction and repulsion; in real opposition both determinations are positive, but in opposite directions). Parallel with this it distinguishes, also, between logical ground and real ground. The prize essay, *Inquiry concerning the Clearness (Evidence) of the Principles of Natural Theology and Ethics*, 1764, draws a sharp distinction between mathematical and metaphysical knowledge, and warns philosophy against the hurtful imitation of the geometrical method, in place of which it should rather take as an example the method which Newton introduced into natural science. Quantity constitutes the object of mathematics, qualities, the object of philosophy; the former is easy and simple, the latter difficult and complicated—how much more comprehensible the conception of a trillion is than the philosophical idea of freedom, which the philosophers thus far have been unable to make intelligible. In mathematics the general is considered under symbols *in concrete*, in philosophy, by means of symbols *in abstracto*; the former constructs its object in sensuous intuition, while the object of the latter is given to it, and that as a confused concept to be decomposed. Mathematics, therefore, may well begin with definitions, since the conception which is to be explained is first brought into being through the definition, while philosophy must begin by seeking her conceptions. In the former the definition is first in order, and in the latter almost always last; in the one case the method is synthetic, in the other it is analytic. It is the function of mathematics to connect and compare clear and certain concepts of quantity in order to draw conclusions from them; the function of philosophy is to analyze concepts given in a confused state, and to make them detailed and definite. Philosophy has also this disadvantage, that it possesses very many undecomposable concepts and undemonstrable propositions, while mathematics has only a few such. "Philosophical truths are like meteors, whose brightness

gives no assurance of their permanence. They vanish, but mathematics remains. Metaphysics is without doubt the most difficult of all human sciences (*Einsichten*), but a metaphysic has never yet been written”; for one cannot be so kind as to “apply the term philosophy to all that is contained in the books which bear this title.” In the closing paragraphs, on the ultimate bases of ethics, the stern features of the categorical imperative are already seen, veiled by the English theory of moral sense, while the attractive *Observations on the Feeling of the Beautiful and the Sublime*, which appeared in the same year, still naïvely follow the empirical road.

The empirical phase reaches its skeptical termination in the satire *Dreams of a Ghost-seer explained by the Dreams of Metaphysics*, 1766, which pours out its ingenious sarcasm impartially on spiritualism and on the assumed knowledge of the suprasensible. Here Kant is already clearly conscious of his new problem, a theory of the limits of human reason, conscious also that the attack on this problem is to be begun by a discussion of the question of space. This second question had been for many years a frequent subject of his reflections; and it was this part of the general critical problem that first received definitive solution. In the Latin dissertation *On the Form and Principles of the Sensible and Intelligible World*, 1770, which concludes the pre-critical period, and which was written on the occasion of his assumption of his chair as ordinary professor, the critique of sensibility, the new theory of space and time, is set forth in approximately the same form as in the *Critique of Pure Reason*, while the critique of the understanding and of reason, the theory of the categories and the Ideas and of the sphere of their validity, required for its completion the intellectual labor of several more years. For this essay, *De Mundi Sensibilis atque Intelligibilis Forma et Principiis*, leaves unchallenged the possibility of a knowledge of things in themselves and of God, thus showing that its author has abandoned the skepticism maintained in the *Dreams of a Ghost-seer*, and has turned anew to dogmatic rationalism, whose final overthrow required another swing in the direction of skeptical empiricism. In regard to the progress of this latter phase of opinion, the letters to M. Herz are almost the only, though not very valuable, source of information.

The *Critique of Pure Reason* appeared in 1781, much later than Kant had hoped when he began a work on “The Limits of Sensibility and Reason,” and a second, altered edition in 1787. After the *Prolegomena to every Future Metaphysic which may present itself as Science*, 1783, had given a popular form to the critical doctrine of knowledge, it was followed by the critical philosophy of ethics in the *Foundation of the Metaphysics of Ethics*, 1785, and the *Critique of Practical Reason*, 1788; by the critical aesthetics and teleology in the *Critique of Judgment*, 1790; and by the critical philosophy of religion in *Religion within the Limits of Reason Only*, 1793[2] (consisting of four essays, of which the first, “Of Radical Evil,” had already appeared in the *Berliner Monatsschrift* in 1792). The *Metaphysical Elements of Natural Science*, 1786, and the *Metaphysics of Ethics*, 1797 (in two parts, “Metaphysical Elements of the Theory of Right,” and “Metaphysical Elements of the Theory of Virtue”), are devoted to the development of the system. The year 1798 brought two more larger works, the *Conflict of the Faculties* and the *Anthropology*....

Kant’s outward life was less eventful and less changeful than his philosophical development. Born in Königsberg in 1724, the son of J.G. Cant, a saddler of Scottish descent, his home and school training were both strict and of a markedly religious type. He was educated at the university of his native city, and for nine years, from 1746 on, filled the place of a private tutor. In 1755 he became *Docent*, in 1770 ordinary professor in Königsberg, serving also for six years of this time as under-librarian. He seldom left his native city and never the province. The clearness which marked his extremely popular lectures on physical geography and anthropology was due to his diligent study of works of travel, and to an unusually acute gift of observation, which enabled him to draw from his surroundings a comprehensive knowledge of the world

and of man. He ceased lecturing in 1797, and in 1804 old age ended a life which had always, even in minute detail, been governed by rule. A man of extreme devotion to duty, particularity, and love of truth, and an amiable, bright, and witty companion, Kant belongs to the acute rather than to the profound thinkers. Among his manifold endowments the tendency to combination and the faculty of intuition (as the *Critique of Judgment* especially shows) are present to a noticeable degree, yet not so markedly as the power of strict analysis and subtle discrimination. So that, although a mediating tendency is rightly regarded as the distinguishing characteristic of the Kantian thinking, it must also be remembered that synthesis is everywhere preceded by a mighty work of analysis, and that this still exerts its power even after the adjustment is complete. Thus Kant became the energetic defender of a qualitative view of the world in opposition to the quantitative view of Leibnitz, for which antitheses (e.g., sensation and thought, feeling and cognition, good and evil, duty and inclination) fade into mere differences of degree.

In the beginning of this chapter we have indicated how the new ideal of knowledge, under whose banner Kant brought about a reform of philosophy, grew out of the conflict between the rationalistic (dogmatic) and the empirical (skeptical) systems. This combines the Baconian ideal of the extension of knowledge with the Cartesian ideal of certainty in knowledge. It is synthetic judgments alone which extend knowledge, while analytic judgments are explicative merely. *A priori* judgments alone are perfectly certain, absolutely universal, and necessarily valid; while *a posteriori* judgments are subjectively valid merely, lack necessity, and, at best, yield only relative universality. All analytic judgments are *a priori*, all empirical or *a posteriori* judgments are synthetic. Between the two lies the object of Kant's search. Do *synthetic judgments a priori* exist, and how are they possible?

Two sciences discuss the *how*, and a third the *if* of such judgments, which, at the same time, are ampliative and absolutely universal and necessary. The first two sciences are pure mathematics and pure natural science, of which the former is protected against doubt concerning its legitimacy by its evident character, and the latter, by the constant possibility of verification in experience; each, moreover, can point to the continuous course of its development. All this is absent in the third science, metaphysics, as science of the suprasensible, and to its great disadvantage. Experiential verification is in the nature of things denied to a presumptive knowledge of that which is beyond experience; it lacks evidence to such an extent that there is scarcely a principle to be found to which all metaphysicians assent, much less a metaphysical text-book to compare with Euclid; there is so little continuous advance that it is rather true that the later comers are likely to overthrow all that their predecessors have taught. In metaphysics, therefore, which, it must be confessed, is actual as a natural tendency, the question is not, as in the other two sciences, concerning the grounds of its legitimacy, but concerning this legitimacy itself. Mathematics and pure physics form synthetic judgments *a priori*, and metaphysics does the same. But the principles of the two former are unchallenged, while those of the third are not. In the former case the subject for investigation is, Whence this authority? in the latter case, Is she thus authorized?

Thus the main question, How are synthetic judgments *a priori* possible? divides into the subordinate questions, How is pure mathematics possible? How is pure natural science possible, and, How is metaphysics (in two senses: metaphysics in general, and metaphysics as science) possible? The Transcendental *Aesthetic* (the critique of sensibility or the faculty of intuition) answers the first of these questions; the Transcendental *Analytic* (the critique of the understanding), the second; and the Transcendental *Dialectic* (the critique of "reason" in the narrower sense) and the Transcendental *Doctrine of Method* (*Methodenlehre*), the third. The Analytic and the Dialectic are the two parts of the Transcendental "Logic" (critique of the faculty of thought), which, together with the Aesthetic, forms the Transcendental "Doctrine



of Elements” (*Elementarlehre*), in contrast to the Doctrine of Method. The *Critique of Pure Reason* follows this scheme of subordinate division, while the *Prolegomena* co-ordinates all four parts in the manner first mentioned.

Let us anticipate the answers. Pure mathematics is possible, because there are pure or *a priori intuitions* (space and time), and pure natural science or the metaphysics of phenomena, because there are *a priori concepts* (categories) and *principles* of the pure understanding. Metaphysics as a presumptive science of the suprasensible has been possible in the form of unsuccessful attempts, because there are *Ideas* or concepts of reason which point beyond experience and look as though knowable objects were given through them; but as real science it is not possible, because the application of the categories is restricted to the limits of experience, while the objects thought through the Ideas cannot be sensuously given, and all assumed knowledge of them becomes involved in irresolvable contradictions (antinomies). On the other hand, a science is possible and necessary to teach the correct use of the categories, which may be applied to phenomena alone, and of the Ideas, which may be applied only to our knowledge of things (and our volition), and to determine the origin and the limits of our knowledge—that is to say, a transcendental philosophy. In regard to metaphysics (knowledge from pure reason), then, this is the conclusion reached: Rejection of transcendent metaphysics (that which goes beyond experience), recognition and development of immanent metaphysics (that which remains within the limits of possible experience). It is not possible as a metaphysic of things in themselves; it is possible as a metaphysic of nature (of the totality of phenomena), and as a metaphysic of knowledge (critique of reason).

The interests of the reason are not exhausted, however, by the question, What can we know? but include two further questions, What ought we to do? and, What may we hope? Thus to the metaphysics of nature there is added a metaphysics of morals, and to the critique of theoretical reason, a critique of practical reason or of the will, together with a critique of religious belief. For even if a “knowledge” of the suprasensible is denied to us, yet “practical” grounds are not wanting for a sufficiently certain “conviction” concerning God, freedom, and immortality.

After carrying the question of the possibility of synthetic judgments *a priori* from the knowledge of nature over to the knowledge of our duty, Kant raises it, in the third place, in regard to our judgment concerning the subjective and objective purposiveness of things, or concerning their beauty and their perfection, and adds to his critique of the intellect and the will a critique of the faculty of aesthetic and teleological judgment.

The Kantian philosophy accordingly falls into three parts, one theoretical, one practical (and religious), one aesthetic and teleological.

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Before advancing to our account of the first of these parts, a few preliminary remarks are indispensable concerning the presuppositions involved in Kant’s critical work and on the method which he pursues. The presuppositions are partly psychological, partly (as the classification of the forms of judgment and inference, and the twofold division of judgments) logical, either in the formal or the transcendental sense, and partly metaphysical (as the thing in itself). Kant takes the first of these from the psychology of his time, by combining the Wolfian classification of the faculties with that of Tetens, and thus obtains six different faculties: lower (sensuous) and higher (intellectual) faculties of cognition, of feeling, and of appetite; or sensibility (the capacity for receiving representations through the way in which we are affected by objects), understanding (the faculty of producing representations spontaneously and of connecting them); the sensuous feelings of pleasure and pain, taste; desire, and will. The understanding in the wide

sense is equivalent to the higher faculty of cognition, and divides further into understanding in the stricter sense (faculty of concepts), judgment (faculty of judging), and reason (faculty of inference). Of these the first gives laws to the faculty of cognition or to nature, the second laws to taste, and the third laws to the will.

The most important of the fundamental assumptions concerns the relation, the nature, and the mission of the two faculties of cognition. These do not differ in degree, through the possession of greater or less distinctness—for there are sensuous representations which are distinct and intellectual ones which are not so—but specifically: Sensibility is the faculty of intuitions, understanding the faculty of concepts. Intuitions are particular, concepts general representations. The former relate to objects directly, the latter only indirectly (through the mediation of other representations). In intuition the mind is receptive, in conception it acts spontaneously. “Through intuitions objects are *given* to us; through concepts they are *thought*.” It results from this that neither of the two faculties is of itself sufficient for the attainment of knowledge, for cognition is objective thinking, the determination of objects, the unifying combination or elaboration of a given manifold, the forming of a material content. Rationalists and empiricists alike have been deceived in regard to the necessity for co-operation between the senses and the understanding. Sensibility furnishes the material manifold, which of itself it is not able to form, while the understanding gives the unifying form, to which of itself it cannot furnish a content. “Intuitions without concepts are *blind*” (formless, unintelligible), “concepts without intuitions are *empty*” (without content). In the one case, form and order are wanting; in the other, the material to be formed. The two faculties are thrown back on each other, and knowledge can arise only from their union.

A certain degree of form is attained in sense, it is true, since the chaos of sensations is ordered under the “forms of intuition,” space and time, which are an original possession of the intuiting subject, but this is not sufficient, without the aid of the understanding, for the genesis of knowledge. In view of the *a priori* nature of space and time, though without detracting from their intuitive character (they are immediate particular representations), we may assign pure sensibility to the higher faculty of cognition and speak of an intuiting reason.

The forms of intuition and of thought come from within, they lie ready in the mind *a priori*, though not as completed representations. They are functions, necessary actions of the soul, for the execution of which a stimulus from without, through sensations, is necessary, but which, when once this is given, the soul brings forth spontaneously. The external impulse merely gives the soul the occasion for such productive acts, while their grounds and laws are found in its own nature. In this sense Kant terms them “originally acquired,” and in the Introduction to the *Critique of Pure Reason* declares that although it is indubitable that “all our knowledge begins *with* experience (impressions of sense), yet it does not all arise *from* experience.” That a representation or cognition is *a priori* does not mean that it precedes experience in time, but that (apart from the merely exciting, non-productive stimulation through impressions already mentioned) it is independent of all experience, that it is not derived or borrowed from experience.

The material of intuition and thought is given to the soul, received by it; it arises through the action of objects upon the senses, and is always empirical. Intuition is the only organ of reality; in sensation the presence of a real object as the cause of the sensation is directly revealed. When Kant’s transcendental idealism was placed by a reviewer on a level with the empirical idealism of Berkeley, which denies the existence of the external world, he distinctly asserted that it had never entered his mind to question the reality of external things. Further, after the existence of real things affecting the senses had been transformed in his mind from a basis of the investigation into an object of inquiry, he endeavored to defend this assumption (which

at first he had naïvely borrowed from the realism of pre-scientific thought) by arguments, but without any satisfactory result.

On the basis of the inseparability of sensibility and understanding the ideal of knowledge—an extension of knowledge to be attained by *a priori* means—experiences a remarkable addition in the position that the rational synthesis thus obtained must be a knowledge of reality, must be applied to matter given in intuition. To the question, “How are synthetic judgments *a priori possible*?” is joined a second equally legitimate inquiry, “How do they become *objectively valid*, or applicable to objects of experience?” The principle from which their validity is proved—they are applicable to objects of experience because *without them experience would not be possible*, because they are *conditions of experience*—like the criterion of apriority (strict universality and necessity), is one of the noëtic assumptions of the critical theory.

Inasmuch as its investigation relates to the conditions of experience the Kantian criticism follows a method which it itself terms *transcendental*. Heretofore, when the metaphysical method had been adopted, the object had been the suprasensible; and when knowledge had been made the object of investigation, the method followed had been empirical, psychological. Kant had the right to consider himself the creator of noëtics, for he showed it the transcendental point of view. Knowledge is an object of experience, but its conditions are not. The object is to explain knowledge, not merely to describe it psychologically,—to establish a new science of knowledge from principles, from pure reason. That which lies beyond experience is sealed from our thought; that which lies on this side of it is still uninvestigated, though capable and worthy of investigation, and in extreme need thereof. Criticism forbids the *transcendent* use of reason (transcending experience); it permits, demands, and itself exercises the *transcendental* use of it, which explains an experiential object, knowledge, from its conditions, which are not empirically given.

There is, apparently, a contradiction between the empiristic result of the Critique of Reason (the limitation of knowledge to objects of experience) and its rationalistic proofs (which proceed metaphysically, not empirically), and, in fact, a considerable degree of opposition really exists. Kant argues in a metaphysical way that there can be no metaphysics. This contradiction is solved by the distinction which has been mentioned between that which is beyond, and that which lies within, the boundary of experience. That metaphysic is forbidden which on the objective side soars beyond experience, but that pure rational knowledge is permissible and necessary which develops from principles the grounds of experiential knowledge existing in the subject. In the Kantian school, however, these complementary elements,—empirical result, transcendental or metaphysical, properly speaking, pro-physical method,—were divorced, and the one emphasized, favored, and further developed at the expense of the other. The empiricists hold to the result, while they either weaken or completely misunderstand the rationalism of the method: the *a priori* factor, says Fries, was not reached by *a priori*, but by *a posteriori*, means, and there is no other way by which it could have been reached. The constructive thinkers, Fichte and his successors, adopt and continue the metaphysical method, but reject the empirical result. Fichte’s aim is directed to a system of necessary, unconscious processes of reason, among which, rejecting the thing in itself, he includes sensation. According to Schelling nature itself is *a priori*, a condition of consciousness. This discrepancy between foundation and result continues in an altered form even among contemporary thinkers—as a discussion whether the “main purpose” of Criticism is to be found in the limitation of knowledge to possible experience, or the establishment of *a priori* elements—though many, in adherence to Kant’s own view, maintain that the metaphysics of knowledge and of phenomena (immanent rationalism) is the only legitimate metaphysics.

## 1. Theory of Knowledge.

(a) The Pure Intuitions (Transcendental Aesthetic).—The first part of the Critique of Reason, the Transcendental Aesthetic, lays down the position that *space and time* are not independent existences, not real beings, and not properties or relations which would belong to things in themselves though they were not intuited, but *forms of our intuition*, which have their basis in the subjective constitution of our, the human, mind. If we separate from sensuous intuition all that the understanding thinks in it through its concepts, and all that belongs to sensation, these two forms of intuition remain, which may be termed pure intuitions, since they can be considered apart from all sensation. As subjective *conditions* (lying in the nature of the subject) through which alone a thing can become an object of intuition for us, they precede all empirical intuitions or are *a priori*.

Space and time are neither substantial receptacles which contain all that is real nor orders inhering in things in themselves, but forms of intuition. Now all our representations are either pure or empirical in their origin, and either intuitive or conceptual in character. Kant advances four proofs for the position that space and time are not empirical and not concepts, but pure intuitions: (1) Time is not an empirical concept which has been abstracted from experience. For the coexistence or succession of phenomena, *i.e.*, their existence at the same time or at different times (from which, as many believe, the representation of time is abstracted), itself presupposes time—a coexistence or succession is possible only in time. It is no less false that space is abstracted from the empirical space relations of external phenomena, their existence outside and beside one another, or in different places, for it is impossible to represent relative situation except in space. Therefore experience does not make space and time possible; but space and time first of all make experience possible, the one outer, the other inner experience. They are postulates of perception, not abstractions from it. (2) Time is a necessary representation *a priori*. We can easily think all phenomena away from it, but we cannot remove time itself in view of phenomena in general; we can think time without phenomena, but not phenomena without time. The same is true of space in reference to external objects. Both are conditions of the possibility of phenomena. (3) Time is not a discursive or general concept. For there is but one time. And different times do not precede the one time as the constituent parts of which it is made up, but are mere limitations of it; the part is possible only through the whole. In the same way the various spaces are only parts of one and the same space, and can be thought in it alone. But a representation which can be given only by a single object is a particular representation or an intuition. Because, therefore, of the oneness of space and time, the representation of each is an intuition. The *a priori*, immediate intuition of the one space is entirely different from the empirical, general conception of space, which is abstracted from the various spaces. (4) Determinate periods of time arise by limitation of the one, fundamental time. Consequently this original time must be unlimited or infinite, and the representation of it must be an intuition, not a concept. Time contains in itself an endless number of representations (its parts, times), but this is never the case with a generic concept, which, indeed, is contained as a partial representation in an endless number of representations (those of the individuals having the same name), and, consequently, comprehends them all under itself, but which never contains them in itself. The general concept horse is contained in each particular representation of a horse as a general characteristic, and that of justice in each representation of a definite just act; time, however, is not contained in the different times, but they are contained in it. Similarly the relation of infinite space to the finite spaces is not the logical relation of a concept to examples of it, but the intuitive relation of an unlimited whole to its limited parts.

The *Prolegomena* employs as a fifth proof for the intuitive character of space, an argument which had already appeared in the essay *On the Ultimate Ground of the Distinction of Positions*

*in Space.* There are certain spatial distinctions which can be grasped by intuition alone, and which are absolutely incapable of comprehension through the understanding—for example, those of right and left, above and below, before and behind. No logical marks can be given for the distinction between the object and its image in the mirror, or between the right ear and the left. The complete description of a right hand must, in all respects (quality, proportionate position of parts, size of the whole), hold for the left as well; but, despite the complete similarity, the one hand cannot be exactly super-imposed on the other; the glove of the one cannot be worn on the other. This difference in direction, which has significance only when viewed from a definite point, and the impossibility mentioned of a congruence between an object (right hand) and its reflected image (left hand) can be understood only by intuition; they must be seen and felt, and cannot be made clear through concepts, and, consequently, can never be explained to a being which lacks the intuition of space.

In the “transcendental” exposition of space and time Kant follows this “metaphysical” exposition, which had to prove their non-empirical, and non-discursive, hence their *a priori* and intuitive, character, with the proof that only such an explanation of space and time could make it conceivable how synthetic cognitions *a priori* can arise from them. The principles of mathematics are of this kind. The synthetic character of geometrical truths is explained by the intuitive nature of space, their apodictic character by its apriority, and their objective reality or applicability to empirical objects by the fact that space is the condition of (external) perception. The like is true of arithmetic and time.

If space were a mere concept, no proposition could be derived from it which should go beyond the concept and extend our knowledge of its properties. The possibility of such extension or synthesis in mathematics depends on the fact that spatial concepts can always be presented or “constructed” in intuition. The geometrical axiom that in the triangle the sum of two sides is greater than the third is derived from intuition, by describing the triangle in imagination or, actually, on the board. Here the object is given through the cognition and not before it.—If space and time were empirical representations the knowledge obtained from them would lack necessity, which, as a matter of fact, it possesses in a marked degree. While experience teaches us only that something is thus or so, and not that it could not be otherwise, the axioms, (space has only three dimensions, time only one; only one straight line is possible between two points), nay, all the propositions of mathematics are strictly universal and apodictically certain: we are entirely relieved from the necessity of measuring all triangles in the world in order to find out whether the sum of their angles is equal to two right angles, and we do not need, as in the case of judgments of experience, to add the limitation, so far as it is yet known there are no exceptions to this rule. The apriority is the *ratio essendi* of the strict necessity involved in the “it must be so” (*des Soseinmüssens*), while the latter is the *ratio cognoscendi* of the former. Now since the necessity of mathematical judgments can only be explained through the ideality of space, this doctrine is perfectly certain, not merely a probable hypothesis.—The validity of mathematical principles for all objects of perception, finally, is based on the fact that they are rules under which alone experience is possible for us. It should be mentioned, further, that the conceptions of change and motion (change of place) are possible only through and in the representation of time. No concept could make intelligible the possibility of change, that is, of the connection of contradictory predicates in one and the same thing, but the intuition of succession easily succeeds in accomplishing it.

The argument is followed by conclusions and explanations based upon it; (1) Space is the form of the outer, time of the inner, sense. Through the outer sense external objects are given to us, and through the inner sense our own inner states. But since all representations, whether they have external things for their objects or not, belong in themselves, as mental determinations,



to our inner state, time is the formal condition of all phenomena in general, directly of internal (psychical) phenomena, and, thereby, indirectly of external phenomena also. (2) The validity of the relations of space and time cognizable *a priori* is established for all objects of possible experience, but is limited to these. They are valid for *all phenomena* (for all things which at any time may be given to our senses), but only for these, not for things as they are *in themselves*. They have “empirical reality, but, at the same time, transcendental ideality.” As external phenomena all things are beside one another in space, and all phenomena whatever are in time and of necessity under temporal relations; in regard to all things which can occur in our experience, and in so far as they can occur, space and time are objectively, therefore empirically, real. But they do not possess absolute reality (neither subsistent reality nor the reality of inherence); for if we abstract from our sensuous intuition both vanish, and, apart from the subject (*N.B.*, the transcendental subject, concerning which more below), they are naught. It is only from man’s point of view that we can speak of space, and of extended, moveable, changeable things; for we can know nothing concerning the intuitions of other thinking beings, we have no means of discovering whether they are bound by the same conditions which limit our intuitions, and which for us are universally valid. (3) Nothing which is intuited in space is a thing in itself. What we call external objects are nothing but mere representations of our sensibility, whose true correlative, the *thing in itself*, cannot be known by ever so deep penetration into the phenomenon; such properties as belong to things in themselves can never be given to us through the senses. Similarly nothing that is intuited in time is a thing in itself, so that we intuit ourselves only as we appear to ourselves, and not as we are.

The merely empirical reality of space and time, the limitation of their validity to phenomena, leaves the certainty of knowledge within the limits of experience intact; for we are equally certain of it, whether these forms necessarily belong to things in themselves, or only to our intuitions of things. The assertion of their absolute reality, on the other hand, involves us in sheer absurdities (that is, it necessitates the assumption of two infinite nonentities which exist, but without being anything real, merely in order to comprehend all reality, and on one of which even our own existence would be dependent), in view of which the origin of so peculiar a theory as the idealism of Berkeley appears intelligible. The critical theory of space and time is so far from being identical with, or akin to, the theory of Berkeley, that it furnishes the best and only defense against the latter. If anyone assumes the absolute or transcendental reality of these forms, it is impossible for him to prevent everything, including even our own existence, from being changed thereby into mere illusion. But the critical philosopher is far from degrading bodies to mere illusion; external phenomena are just as real for him as internal phenomena, though only as phenomena, it is true, as (possible) representations.

Phenomenon and illusion are not the same. The transcendental distinction between phenomena and things in themselves must not be confused with the distinction common to ordinary life and to physics, in accordance with which we call the rainbow a mere appearance (better, illusion), but the combination of sun and rain which gives rise to this illusion the thing in itself, as that which in universal experience and in all different positions with respect to the senses, is thus and not otherwise determined in intuition, or that which essentially belongs to the intuition of the object, and is valid for every human sensibility (in antithesis to that which only contingently belongs to it, and is valid only for a special position or organization of this or that sense). Similarly an object always appears to grow smaller as its distance increases, while in itself it is and remains of some fixed size. And this use of words is perfectly correct, in the *physical or empirical* sense of “in itself”; but in the *transcendental* sense the raindrops, also, together with their form and size, are themselves mere phenomena, the “in itself” of which remains entirely unknown to us. Kant, moreover, does not wish to see the subjectivity of the forms of intuition

placed on a level with the subjectivity of sensations or explained by this, though he accepts it as a fact long established. The sensations of color, of tone, of temperature are, no doubt, like the representation of space in that they belong only to the subjective constitution of the sensibility, and can be attributed to objects only in relation to our senses. But the great difference between the two is that these sense qualities may be different in different persons (the color of the rose may seem different to each eye), or may fail to harmonize with any human sense; that they are not *a priori* in the same strict sense as space and time, and consequently afford no knowledge of the objects of possible experience independently of perception; and that they are connected with the phenomenon only as the contingently added effects of a particular organization, while space, as the condition of external objects, necessarily belongs to the phenomenon or intuition of them. *It is through space alone that it is possible for things to be external objects for us.* The subjectivity of sensation is individual, while that of space and time is general or universal to mankind; the former is empirical, individually different, and contingent, the latter *a priori* and necessary. Space alone, not sensation, is a *conditio sine qua non* of external perception. Space and time are the sole *a priori* elements of the sensibility; all other sensuous concepts, even motion and change, presuppose perception; the movable in space and the succession of properties in an existing thing are empirical data.

In confirmation of the theory that all objects of the senses are mere phenomena, the fact is adduced that (with the exception of the will and the feelings, which are not cognitions) nothing is given us through the senses but representations of relations, while a thing in itself cannot be known by mere relations. The phenomenon is a sum total of mere relations. In regard to matter we know only extension, motion, and the laws of this motion or forces (attraction, repulsion, impenetrability), but all these are merely relations of the thing to something, else, that is, external relations. Where is the inner side which underlies this exterior, and which belongs to the object in itself? This is never to be found in the phenomenon, and no matter how far the observation and analysis of nature may advance (a work with unlimited horizons!) they reach nothing but portions of space occupied by matter and effects which matter exercises, that is, nothing beyond that which is comparatively internal, and which, in its turn, consists of external relations. The absolutely inner side of matter is a mere fancy; and if the complaint that the “inner side” of things is concealed from us is to mean that we do not comprehend what the things which appear to us may be in themselves, it is unjust and irrational, for it demands that we should be able to intuit without senses, in other words, that we should be other than men. The transcendent questions concerning the noumenon of things are unanswerable; we know ourselves, even, only as phenomena! A phenomenon consists in nothing but the relation of something in general to the senses.

It is indubitable *that* something corresponds to phenomena, which, by affecting our sensibility, occasions sensations in us, and thereby phenomena. The very word, the very concept, “phenomenon”, indicates a relation to something which is not phenomenon, to an object not dependent on the sensibility. *What* this may be continues hidden from us, for knowledge is impossible without intuition. Things in themselves are unknowable. Nevertheless the idea (it must be confessed, the entirely empty idea) of this “transcendental object”, as an indeterminate somewhat = *x* which underlies phenomena, is not only allowable, but, as a limiting concept, unavoidable in order to confine the pretensions of sense to the only field which is accessible to it, that is, to the field of phenomena.

The inference “space and time are nothing but representations and representations are in us, therefore space and time as well as all phenomena in them, bodies with their forces and motions, are in us,” does not accurately express Kant’s position, for he might justly reply that, according to him, bodies as phenomena are in different parts in space from that which we assign

to ourselves, and thus without us; that space is the form of external intuition, and through it external objects arise for us from sensations; but that, in regard to the things in themselves which affect us, we are entirely ignorant whether they are within or without us.

It can easily be shown by literal quotations that there were distinct tendencies in Kant, especially in the first edition of his principal work, toward a radical idealism which doubts or denies not merely the cognizability, but also the existence of objects external to the subject and its representations, and which degrades the thing in itself to a mere thought in us, or completely does away with it (e.g., “The representation of an object as a thing in general is not only insufficient, but, ... independently of empirical conditions, in itself contradictory “). But these expressions indicate only a momentary inclination toward such a view, not a binding avowal of it, and they are outweighed by those in which idealism is more or less energetically rejected. That which according to Kant *exists outside the representation of the individual* is twofold: (1) the unknown things in themselves with their problematical characteristics, as the ground of phenomena; (2) the phenomena “themselves” with their knowable immanent laws, and their relations in space and time, as possible representations. When I turn my glance away from the rose its redness vanishes, since this predicate belongs to it only in so far and so long as it acts in the light on my visual apparatus. What, then, is left? That thing in itself, of course, which, when it appears to me, calls forth in me the intuition of the rose. But there is still something else remaining—the phenomenon of the rose, with its size, its form, and its motion in the wind. For these are predicates which must be attributed to the phenomenon itself as the object of my representation. If the rose, as determined in space and time, vanished when I turned my head away, it could not, unless intuited by a subject, experience or exert effects in space and time, could not lose its leaves in the wind and strew the ground with its petals. Perception and thought inform me not merely concerning events of which I am a witness, but also of others which have occurred, or which will occur, in my absence. The process of stripping the leaves from the rose has actually taken place as a phenomenon and does not first become real by my subsequent representation of it or inference to it. The things and events of the phenomenal world exist both before and after my perception, and are something distinct from my subjective and momentary representations of them. The space and time, however, in which they exist and happen are not furnished by the intuiting individual, but by the supra-individual, *transcendental consciousness* or generic reason of the race. The phenomenon thus stands midway between its objective ground (the absolute thing in itself) and the subject, whose common product it is, as a relative thing in itself, as a reality which is independent of the contingent and changing representation of the individual, empirical subject, which is dependent for its form on the transcendental subject, and which is the only reality accessible to us, yet entirely valid for us. The phenomenal world is not a contingent and individual phenomenon, but one necessary for all beings organized as we are, a phenomenon for humanity. My representations are not the phenomena themselves, but images and signs through which I cognize phenomena, *i.e.*, real things as they are for me and for every man (not as they are in themselves). The reality of phenomena consists in the fact that they can be perceived by men, and the objective validity of my knowledge of them in the fact that every man must agree in it. The laws which the understanding (not the individual understanding!) imposes upon nature hold for phenomena, because they hold for every man. Objectivity is universal validity. If the world of phenomena which is intuited and known by us wears a different appearance from the world of things in themselves, this does not justify us in declaring it to be mere seeming and dreaming; a dream which all dream together, and which all must dream, is not a dream, but reality. As we must represent the world> so it is, though for us, of course, and not in itself.

Many places in Kant’s works seem to argue against the intermediate position here ascribed

to the world of phenomena—according to which it is less than things in themselves and more than subjective representation—which, since they explain the phenomenon as a mere representation, leave room for only two factors (on the one hand, the thing in itself = that in the thing which cannot be represented; on the other, the thing for me = my representation of the thing). In fact, the distinction between the phenomenon “itself” and the representation which the individual now has of it and now does not have, is far from being everywhere adhered to with desirable clearness; and wherever it is impossible to substitute that which has been represented and that which may be represented or possible intuitions for “mere representations in me,” we must acknowledge that there is a departure from the standpoint which is assumed in some places with the greatest distinctness. The latter finds unequivocal expression, among other places, in the “Analogies of Experience” and the “Deduction of the Pure Concepts of the Understanding,” § 2, No. 4 (first edition). The second of these passages speaks of one and the same universal experience, in which all perceptions are represented in thoroughgoing and regular connection, and of the thoroughgoing affinity of phenomena as the basis of the possibility of the association of representations. This affinity is ascribed to the objects of the senses, not to the representations, whose association is rather the result of the affinity, and not to the things in themselves, in regard to which the understanding has no legislative power.

The relation between the thing in itself and the phenomenon is also variable. Now they are regarded as entirely heterogeneous (that which can never be intuited exists in a mode opposed to that of the intuited and intuitable), and now as analogous to each other (non-intuitable properties of the thing in itself correspond to the intuitable characteristics of the phenomenon). The former is the case when it is said that phenomena are in space and time, while things in themselves are not; that in the first of these classes natural causation rules, and in the second freedom; that in the one-conditioned existence alone is found, in the other unconditioned.[1] But just as often things in themselves and phenomena are conceived as similar to one another, as two sides of the same object, of which one, like the counter-earth of the Pythagoreans, always remains turned away from us, while the other is turned toward us, but does not reveal the true being of the object. According to this each particular thing, state, relation, and event in the world of phenomena would have its real counterpart in the noumenal sphere: un-extended roses in themselves would lie back of extended roses, certain non-temporal processes back of their growth and decay, intelligible relations back of their relations in space. This is approximately the relation of the two conceptions as in part taught by Lotze himself, in part represented by him as taught by Kant. Herbart's principle, “So much seeming, so much indication of being” (*wie viel Schein so viel Hindeutung aufs Sein*), might also be cited in this connection. That which continually impelled Kant, in spite of his proclamation of the unknowableness of things in themselves, to form ideas about their character, was the moral interest, but this sometimes threw its influence in favor of their commensurability with phenomena and sometimes in the opposite scale. For in his ethics Kant needs the intelligible character or man as noumenon, and must assume as many men in themselves (to be consistent, then, in general, as many beings in themselves) as there are in the world of phenomena. But for practical reasons, again, the causality of the man in himself must be thought of as entirely different from, and opposed to, the mechanical causality of the sense world. Kant's judgment is, also, no more stable concerning the value of the knowledge of the suprasensible, which is denied to us. “I do not *need* to know what things in themselves may be, because a thing can never be presented to me otherwise than as a phenomenon.” And yet a natural and ineradicable need of the reason to obtain some conviction in regard to the other world is said to underlie the abortive attempts of metaphysics; and Kant himself uses all his efforts to secure to the practical reason the satisfaction of this need, though he has denied it to the speculative reason, and to make good the gap in knowledge by faith. From the theoretical

standpoint an extension of knowledge beyond the limits of phenomena appears impossible, but unnecessary; from the practical standpoint it is, to a certain extent, possible and indispensable.

There is, then, a threefold distinction to be made: (1) *Things in themselves*, which can never be the object of our knowledge, because our forms of intuition are not valid for them. (2) *Phenomena*, things for us, nature or the totality of that which either is or, at least, may be the object of our knowledge (here belong the possible inhabitants of the moon, the magnetic matter which pervades all bodies, and the forces of attraction and repulsion, though the first have never been observed, and the second is not perceptible on account of the coarseness of our senses, and the last, because forces in general are not perceptible; nature comprehends everything whose existence “is connected with our perceptions in a possible experience”). (3) *Our representations* of phenomena, *i.e.*, that of the latter which actually enters into the consciousness of the empirical individual. In the realm of things in themselves there is no motion whatever, but at most an intelligible correlate of this relation; in the world of phenomena, the world of physics, the earth moves around the sun; in the sphere of representation the sun moves around the earth. It is true, as has been said, that Kant sometimes ignores the distinction between phenomena as related to noumena and phenomena as related to representations; and, as a result of this, that the phenomenon is either completely volatilized into the representation or split up into an objective half independent of us and a representative half dependent on us, of which the former falls into the thing in itself, while the latter is resolved into subjective states of the ego.

After the possibility and the legitimacy of synthetic judgments *a priori* have been proved for pure mathematics upon the basis of the pure intuitions, there emerges, in the second place, the problem of the possibility of *a priori* syntheses in pure natural science, or the question, Do pure concepts exist? And after this has been answered in the affirmative, the further questions come up, Is the application of these, first, to phenomena, and second, to things in themselves, possible and legitimate, and how far?

(b) The Concepts and Principles of the Pure Understanding (Transcendental Analytic).—Sensations, in order to become “intuition” or the perception of a phenomenon, needed to be ordered in space and time; in order to become “experience” or a unified knowledge of objects, intuitions need a synthesis through concepts. In order to objective knowledge the manifold of intuition (already ordered by its arrangement in space and time) must be connected in the unity of the concept. Sensibility gives the manifold to be connected, the understanding the connecting unity. The former is able to intuit only, the latter only to think; knowledge can arise only as the result of their union. Intuitions depend on affections, concepts on functions, that is, on unifying acts of the understanding.

To discover the pure forms of thought it is necessary to isolate the understanding, just as an isolation of the sensibility was necessary above in order to the discovery of the pure forms of intuition. We obtain the elements of the pure knowledge of the understanding by rejecting all that is intuitive and empirical. These elements must be pure, must be concepts, further, not derivative or composite, but fundamental concepts, and their number must be complete. This completeness is guaranteed only when the pure concepts or *categories* are sought according to some common principle, which assigns to each its position in the connection of the whole, and not (as with Aristotle) collected by occasional, unsystematic inquiries undertaken at random. The table of the forms of judgment will serve as a guide for the discovery of the categories. Thought is knowledge through concepts; the understanding can make no other use of concepts than to judge by means of them. Hence, since the understanding is the faculty of judging, the various kinds of connection in judgment must yield the various pure “connective-concepts” (*Verknüpfungsbegriffe*.—K. Fischer) or categories.



In regard to quantity, every judgment is universal, particular, or singular; in regard to quality, affirmative, negative, or infinite; in regard to relation, categorical, hypothetical, or disjunctive; and in regard to modality, problematical, assertory, or apodictic. To these twelve forms of judgment correspond as many categories, viz., I., Unity, Plurality, Totality; II., Reality, Negation, Limitation; III., Subsistence and Inherence (Substance and Accident), Causality and Dependence (Cause and Effect), Community (Reciprocity between the Active and the Passive); IV., Possibility—Impossibility, Existence—Non-existence, Necessity—Contingency.

The first six of these fundamental concepts, which have no correlatives, constitute the mathematical, the second six, which appear in pairs, the dynamical categories. The former relate to objects of (pure or of empirical) intuition, the latter to the existence of these objects (in relation to one another or to the understanding). Although all other *a priori* division though concepts must be dichotomous, each of the four heads includes three categories, the third of which in each case arises from the combination of the second and first, but, nevertheless, is an original (not a derivative) concept, since this combination requires a special *actus* of the understanding. Universality or totality is plurality regarded as unity, limitation is reality combined with negation, community is the reciprocal causality of substances, and necessity is the actuality given by possibility itself. Kant omits, as unnecessary here, the useful, easy, and not unpleasant task of noting the great number of derivative concepts *a priori* (predicables) which spring from the combination of these twelve original concepts (predicaments = categories) with one another, or with the modes of pure sensibility,—the concepts force, action, passion, would belong as subsumptions under causality, presence and resistance under community, origin, extinction, and change under modality,—since his object is not a system, but only the principles of one. His liking or even love for this division according to quantity, quality, relation, and modality, which he always has ready as though it were a universal key for philosophical problems, reveals a very strong architectonic impulse, against which even his ever active skeptical tendency is not able to keep up the battle.

In view of the derivation of the forms of thought from the forms of judgment Kant does not stop to give a detailed proof that the categories are concepts, and that they are pure. Their discursive (not intuitive) character is evident from the fact that their reference to the object is mediate only (and not, as in the case of intuition, immediate), and their *a priori* origin, from the necessity which they carry with them, and which would be impossible if their origin were empirical. Here Kant starts from Hume's criticism of the idea of cause. The Scottish skeptic had said that the necessary bond between cause and effect can neither be perceived nor logically demonstrated; that, therefore, the relation of causality is an idea which we—with what right?—add to perceived succession in time. This doubt (without the hasty conclusions), says Kant, must be generalized, must be extended to the category of substance (which had been already done by Hume, pp. 226-7, though the author of the Critique of Reason was not aware of the fact), and to all other pure concepts of the understanding. Then we may hope to kindle a torch at the spark which Hume struck out. The problem "It is impossible to see why, because something exists, something else must necessarily exist," is the starting point alike of Hume's skepticism and Kant's criticism. The former recognized that the principle of causality is neither empirical nor analytic, and therefore concluded that it is an invention of reason, which confuses subjective with objective necessity. The latter shows that in spite of its subjective origin it has an objective value; that it is a truth which is independent of all experience, and yet valid for all who have experience, and for all that can be experienced.

Of the two questions, "How can the concepts which spring from our understanding possess objective validity?" and, "How (through what means or media) does their application to objects of experience take place?" the first is answered in the Deduction of the Pure Concepts of the

Understanding, and the second in the chapter on their Schematism.

The *Deduction*, the most difficult portion of the Critique, shows that the objective validity of the categories, as concepts of objects in general, depends on the fact that *through them alone experience* as far as regards the form of thought \_is possible, *i.e.*, it is only through them that any object whatever can be thought. All knowledge consists in judgments; all judgments contain a connection of representations; all connection—whether it be conscious or not, whether it relates to concepts or to pure or empirical intuitions—is an *act of the understanding*; it cannot be given by objects, but only spontaneously performed by the subject itself. We cannot represent anything as connected in the object unless we have ourselves first connected it. The connection includes three conceptions: that of the manifold to be connected (which is given by intuition), that of the act of synthesis, and that of the unity; this last is two-fold, an objective unity (the conception of an object in general in which the manifold is united), and a subjective unity (the unity of consciousness under which or, rather, through which the connection is effected). The categories represent the different kinds of combination, each one of these, again, being completed in three stages, which are termed the Synthesis of Apprehension in Intuition, the Synthesis of Reproduction in Imagination, and the Synthesis of Recognition in Concepts. If I wish to think the time from one noon to the next, I must (1) grasp (apprehend) the manifold representations (portions of time) in succession; (2) retain or renew (reproduce) in thought those which have preceded in passing to those which follow; (3) be conscious that that which is now thought is the same with that thought before, or know again (recognize) the reproduced representation as the one previously experienced. If the mind did not exercise such synthetic activity the manifold of representation would not constitute a whole, would lack the unity which consciousness alone can impart to it. Without this *one* consciousness, concepts and knowledge of objects would be wholly impossible. The unity of pure self-consciousness or of “transcendental apperception” is the postulate of all use of the understanding. In the flux of internal phenomena there is no constant or abiding self, but the unchangeable consciousness here demanded is a precedent condition of all experience, and gives to phenomena a connection according to laws which determine an object for intuition, *i.e.*, the conception of something in which they are necessarily connected.[1] Reference to an object is nothing other than the necessary unity of consciousness. The connective activity of the understanding, and with it experience, is possible only through “the synthetic unity of pure apperception,” the “I think,” which must be able to accompany all my representations, and through which they first become *mine*.

Experience (in the strict sense) is distinguished from perception (experience in the wide sense) by its objectivity or universal validity. A judgment of perception (the sun shines upon the stone and the stone becomes warm) is only subjectively valid; while, on the other hand, a judgment of experience (the sun warms the stone) aims to be valid not only for me and my present condition, but always, for me and for everyone else. If the former is to become the latter, an *a priori* concept must be added to the perception (in the above case, the concept of cause), under which the perception is subsumed. The category determines the perceptions in view of the form of the judgment, gives to the judgment its reference to an object, and thus gives to the percepts, or rather, concepts (sunshine and warmth), necessary and universally valid connection. The “reason why the judgments of others” must “agree with mine” is “the unity of the object to which they all relate, with which they agree, and hence must also all agree with one another.”

Though the categories take their origin in the nature of the subject, they are objective and valid for objects of experience, because experience is possible alone through them. They are not the product, but the ground of experience. The second difficulty concerns their applicability

to phenomena, which are wholly disparate. By what means is the gulf between the categories, which are concepts and *a priori*, and perceptions, which are intuituous and empirical, bridged over? The connecting link is supplied by the imagination, as the faculty which mediates between sensibility and understanding to provide a concept with its image, and consists in the intuition of time, which, in common with the categories, has an *a priori* character, and, in common with perceptions, an intuitive character, so that it is at once pure and sensuous. The subsumption of phenomena or empirical intuitions under the category is effected through the *Schemata*[1] of the concepts of the understanding, *i.e.*, through *a priori* determinations of time according to rules, which relate to time-series, time-content, time-order, and time-comprehension, and indicate whether I have to apply this or that category to a given object.

Each category has its own schema. The schema of quantity is number, as comprehending the successive addition of homogeneous parts. Filled time (being in time) is the schema of reality, empty time (not-being in time) the schema of negation, and more or less filled time (the intensity of sensation, indicating the degree of reality) the schema of limitation. Permanence in time is the sign for the application of the category of substance; regular succession, for the application of the concept of cause; the coexistence of the determinations of one substance with those of another, the signal for their subsumption under the concept of reciprocity. The schemata of possibility, actuality, and necessity, finally, are existence at any time whatever (whenever), existence at a definite time, and existence at all times. By such schematic syntheses the pure concept is brought near to the empirical intuition, and the way is prepared for an application of the former to the latter, or, what is the same thing, for the subsumption of the latter under the former.

As a result of the fact that the schematism permits a presentation of the categories in time intuition antecedent to all experience, the possibility is given of synthetic judgments *a priori* concerning objects of possible experience. Such judgments, in so far as they are not based on higher and more general cognitions, are termed “principles,” and the system of them—to be given, with the table of the categories as a guide, in the *Analytic of Principles* or the Doctrine of the Faculty of Judgment—furnishes the outlines of “pure natural science.” When thus the rules of the subsumption to be effected have been found in the pure concepts, and the conditions and criteria of the subsumption in the schemata, it remains to indicate the principles which the understanding, through the aid of the schemata, actually produces *a priori* from its concepts.

The principle of quantity is the *Axiom of Intuition*, the principle of quality the *Anticipation of Perception*; the principles of relation are termed *Analogies of Experience*, those of modality *Postulates of Empirical Thought in General*. The first runs, “All intuitions are extensive quantities”; the second, “In all phenomena sensation, and the real which corresponds to it in the object, has an intensive quantity, *i.e.*, a degree.” The principle of the “Analogies” is, “All phenomena, as far as their existence is concerned, are subject *a priori* to rules, determining their mutual relation in time” (in the second edition this is stated as follows: “Experience is possible only through the representation of a necessary connection of perceptions”). As there are three modes of time, there result three “Analogies,” the principles of permanence, of succession (production), and of coexistence. These are: (1) “In all changes of phenomena the substance is permanent, and its quantum is neither increased nor diminished in nature.” (2) “All changes take place according to the law of connection between cause and effect”; or, “Everything that happens (begins to be) presupposes something on which it follows according to a rule.” (3) “All substances, in so far as they are coexistent, stand in complete community, that is, reciprocity, one to another.” And, finally, the three “Postulates”: “That which agrees with the formal conditions of experience (in intuition and in concepts) is possible,” “That which is connected with the material conditions of experience (sensation) is actual” (perception is the

only criterion of actuality). “That which, in its connection with the actual, is determined by universal conditions of experience, is (exists as) necessary.”

As the categories of substance and causality are specially preferred to the others by Kant and the Kantians, and are even proclaimed by some as the only fundamental concepts, so also the principles of relation have an established reputation for special importance. The leading ideas in the proofs of the “Analogies of Experience”—for in spite of their underivative character the principles require, and are capable of, proof—may next be noted.

The time determinations of phenomena, the knowledge of their duration, their succession, and their coexistence, form an indispensable part of our experience, not only of scientific experience, but of everyday experience as well. How is the objective time-determination of things and events possible? If the matter in hand is the determination of the particulars of a fight with a bloody ending, the witnesses are questioned and testify: We heard and saw how A began the quarrel by insulting B, and the latter answered the insult with a blow, whereupon A drew his knife and wounded his opponent. Here the succession of perceptions on the part of the persons present is accepted as a true reproduction of the succession of the actual events. But the succession of perceptions is not always the sure indication of an actual succession: the trees along an avenue are perceived one after the other, while they are in reality coexistent. We might now propose the following statement: The representation of the manifold of phenomena is always successive, I apprehend one part after another. I can decide whether these parts succeed one another in the object also, or whether they are coexistent, by the fact that, in the second case, the series of my perceptions is reversible, while in the first it is not. I can, if I choose, direct my glance along the avenue in such a way that I shall begin the second time with the tree at which I left off the first time; if I wish to assure myself that the parts of a house are coexistent, I cause my eye to wander from the upper to the lower portions, from the right side to the left, and then to perform the same motions in the opposite direction. On the other hand, it is not left to my choice to hear the thunder either before or after I see the lightning, or to see a passing wagon now here, now there, but in these cases I am bound in the succession of my sensuous representations. The possibility of interchange in the series of perceptions proves an objective coexistence, the impossibility of this, an objective succession. But this criterion is limited to the immediate present, and fails us when a time relation between unobserved phenomena is to be established. If I go at evening into the dining room and see a vessel of bubbling water, which is to be used in making tea, over a burning spirit lamp, whence do I derive the knowledge that the water began, and could begin, to boil only after the alcohol had been lighted, and not before? Because I have often seen the flame precede the boiling of the water, and in this the irreversibility of the two perceptions has guaranteed to me the succession of the events perceived? Then I may only assume that it is very probable, not that it is certain, that in this case also the order of the two events has been the same as I have observed several times before. As a matter of fact, however, we all assert that the water could not have come into a boiling condition unless the generation of heat had preceded; that in every case the fire must be there before the boiling of the water can commence. Whence do we derive this *must*? Simply and alone from the thought of a causal connection between the two events. Every phenomenon *must* follow in time that phenomenon of which it is the effect, and must precede that of which it is the cause. It is through the relation of causality, and through this alone, that the objective time relation of phenomena is determined. If nothing preceded an event on which it must follow according to a rule, then all succession in perception would be subjective merely, and nothing whatever would be objectively determined by it as to what was the antecedent and what the consequent in the phenomenon itself. We should then have a mere play of representations without significance for the real succession of events. Only the thought of a rule, according to

which the antecedent state contains the necessary condition of the consequent state, justifies us in transferring the time order of our representations to phenomena. Nay, even the distinction between the phenomenon itself, as the object of our representations, and our representations of it, is effected only by subjecting the phenomenon to this rule, which assigns to it its definite position in time after another phenomenon by which it is caused, and thus forbids the inversion of the perceptions. We can derive the rule of the understanding which produces the objective time order of the manifold from experience, only because we have put it into experience, and have first brought experience into being by means of the rule. We recapitulate in Kant's own words: The objective (time) relation of phenomena remains undetermined by mere perception (the mere succession in my apprehension, if it is not determined by means of a rule in relation to an antecedent, does not guarantee any succession in the object). In order that this may be known as determined, the relation between the two states must be so conceived (through the understanding's concept of causality) that it is thereby determined with necessity which of them must be taken as coming first, and which second, and not conversely. Thus it is only by subjecting the succession of phenomena to the law of causality that empirical knowledge of them is possible. Without the concept of cause no objective time determination, and hence, without it, no experience.

That which the relation of cause and effect does for the succession of phenomena, the relation of reciprocity does for their coexistence, and that of substance and accident for their duration. Since absolute time is not an object of perception, the position of phenomena in time cannot be directly determined, but only through a concept of the understanding. When I conclude that two objects (the earth and the moon) must be coexistent, because perceptions of them can follow upon one another in both ways, I do this on the presupposition that the objects themselves reciprocally determine their position in time, hence are not isolated, but stand in causal community or a relation of reciprocal influence. It is only on the condition of reciprocity between phenomena, through which they form a whole, that I can represent them as coexistent.

Coexistence and succession can be represented only in a permanent substratum; they are merely the modes in which the permanent exists. Since time (in which all change takes place, but which itself abides and does not change) in itself cannot be perceived, the substratum of simultaneity and succession must exist in phenomena themselves: the permanent in relation to which alone all the time relations of phenomena can be determined, is substance; that which alters is its determinations, accidents, or special modes of existing. Alteration, *i.e.*, origin and extinction, is true of states only, which can begin and cease to be, and not of substances, which change (*sich verändern*), *i.e.*, pass from one mode of existence into another, but do not alter (*wechseln*), *i.e.*, pass from non-existence into existence, or the reverse. It is the permanent alone that changes, and its states alone that begin and cease to be. The origin and extinction of substances, or the increase and diminution of their quantum, would remove the sole condition of the empirical unity of time; for the time relations of the coexistent and the successive can be perceived only in an identical substratum, in a permanent, which exists always. The law "From nothing nothing comes, and nothing can return to nothing," is everywhere assumed and has been frequently advanced, but never yet proved, for, indeed, it is impossible to prove it dogmatically. Here the only possible proof for it, the critical proof, is given: the principle of permanence is a necessary condition of experience. The same argument establishes the principle of sufficient reason, and the principle of the community of substances, together with the unity of the world to be inferred from this. The three Analogies together assert: "All phenomena exist in one nature and must so exist, because without such a unity *a priori* no unity of experience, and therefore no determination of objects in experience, would be possible."—In connection with the Postulates the same transcendental proof is given for a series of other laws of nature *a*



*priori*, viz., that in the course of the changes in the world—for the causal principle holds only for effects in nature, not for the existence of things as substances—there can be neither blind chance nor a blind necessity (but only a conditional, hence an intelligible, necessity); and, further, that in the series of phenomena, there can be neither leap, nor gap, nor break, and hence no void—*in mundo non datur casus, non datur fatum, non datur saltus, non datur hiatus*.

While the dynamical principles have to do with the relation of phenomena, whether it be to one another (Analogies), or to our faculty of cognition (Postulates), the mathematical relate to the quantity of intuitions and sensations, and furnish the basis for the application of mathematics to natural science. An extensive quantity is one in which the representation of the parts makes the representation of the whole possible, and so precedes it. I cannot represent a line without drawing it in thought, i.e., without producing all parts of it one after the other, starting from a point. All phenomena are intuited as aggregates or as collections of previously given parts. That which geometry asserts of pure intuition (i.e., the infinite divisibility of lines) holds also of empirical intuition. An intensive quantity is one which is apprehended only as unity, and in which plurality can be represented only by approximation to negation = 0. Every sensation, consequently every reality in phenomena, has a degree, which, however small it may be, is never the smallest, but can always be still more diminished; and between reality and negation there exists a continuous connection of possible smaller intermediate sensations, or an infinite series of ever decreasing degrees. The property of quantities, according to which no part in them is the smallest possible part, and no part is simple, is termed their continuity. All phenomena are continuous quantities, i.e., all their parts are in turn (further divisible) quantities. Hence it follows, first, that a proof for an empty space or empty time can never be drawn from experience, and secondly, that all change is also continuous. “It is remarkable,” so Kant ends his proof of the Anticipation, “that of quantities in general we can know one *quality* only *a priori*, namely, their continuity, while with regard to quality (the real of phenomena) nothing is known to us *a priori* but their intensive *quantity*, that is, that they must have a degree. Everything else is left to experience.”

The outcome of the Analytic of Principles sounds bold enough. *The understanding is the lawgiver of nature*: “It does not draw its laws *a priori* from nature, but prescribes them to it”; the principles of the pure understanding are the most universal laws of nature, the empirical laws of nature only particular determinations of these. All order and regularity take their origin in the spirit, and are put into objects by this. Universal and necessary knowledge remained inexplicable so long as it was assumed that the understanding must conform itself to objects; it is at once explained if, conversely, we make objects conform themselves to the understanding. This is a reversal of philosophical opinion which may justly be compared to the Copernican revolution in astronomy; it is just as paradoxical as the latter, but just as incontestably true, and just as rich in results. The sequel will show that this strangely sounding principle, that things conform themselves to our representations and the laws of nature are dependent on the understanding, is calculated to make us humble rather than proud. Our understanding is lawgiver within the limits of its knowledge, no doubt, but it knows only within the limits of its legislative authority; nature, to which it dictates laws, is nothing but a totality of phenomena; beyond the limits of the phenomenal, where its commands become of no effect, its wishes also find no hearing.

In the second edition the Analytic of Principles contains as a supplement a “Refutation of Idealism,” which, in opposition to Descartes’s position that the only immediate experience is inner experience, from which we reach outer experience by inference alone, argues that, conversely, it is only through outer experience, which is immediate experience proper, that inner experience—as the consciousness of my own existence in time—is possible. For all time

determination presupposes something permanent in perception, and this permanent something cannot be in me (the mere representation of an external thing), but only actually existing things which I perceive without me. There is, further, a chapter on the “Ground of the Distinction of all Objects in general into Phenomena and Noumena,” with an appendix on the Amphiboly (ambiguity) of the Concepts of Reflection. The latter shows that the concepts of comparison: identity and difference, agreement and opposition, the internal and the external, matter and form, acquire entirely different meanings when they relate to phenomena and to things in themselves (in other words, to things in their relation to the sensibility, and in relation to the understanding merely); and further, in a criticism of the philosophy of Leibnitz, reproaches him with having intellectualized phenomena, while Locke is said to have sensationalized the concepts of the understanding.

The chapter on the distinction between phenomena and noumena very much lessens the hopes, aroused, perchance, by the establishment of the non-empirical origin of the categories, for an application of these not confined to any experience. Although the categories, that is, are in their origin entirely independent of all experience (so much so that they first make experience possible), they are yet confined in their application within the bounds of possible experience. They “serve only to spell phenomena, that we may be able to read them as experience,” and when applied to things in themselves lose all significance. Similarly the principles which spring from them are “nothing more than principles of possible experience,” and can be referred to phenomena alone, beyond which they are arbitrary combinations without objective reality. Things in themselves may be thought, but they can never be known; for knowledge, besides the empty thought of an object, implies intuitions which must be subsumed under it or by which the object must be determined. In themselves the pure concepts relate to all that is thinkable, not merely to that which can be experienced, but the schemata, which assures their applicability in the field of experience, at the same time limit them to this sphere. The schematism makes the immanent use of the categories, and thus a metaphysics of phenomena, possible, but the transcendent use of them, and consequently the metaphysics of the suprasensible, impossible. The case would be different if our intuition were intellectual instead of sensuous, or, which is the same thing, if our understanding were intuitive instead of discursive; then the objects which we think would not need to be given us from another source (through sensuous intuition), but would be themselves produced in the act by which we thought them. The divine spirit may be such an archetypal, creative understanding (*intellectus archetypus*), which generates objects by its thought; the human spirit is not such, and therefore is confined, with its knowledge, within the circle of possible perception.—The conception of “intellectual intuition” leads to a distinction in regard to things in themselves: in its negative meaning noumenon denotes a thing in so far as it is *not* the object of our *sensuous* intuition, in its positive meaning a thing which is the object of a *non-sensuous* intuition. The positive thing in itself is a problematical concept; its possibility depends on the existence of an intuitive understanding, something about which we are ignorant. The negative thing in itself cannot be known, indeed, but it can be thought; and the representation of it is a possible concept, one which is not self-contradictory (a principle which is of great importance for practical philosophy). Still further, it is an indispensable concept, which shows that the boundary where our intuition ends is not the boundary of the thinkable as well; and even if it affords no positive extension of knowledge it is, nevertheless, very useful, since it sets bounds to the use of the understanding, and thus, as it were, negatively extends our knowledge. That which lies beyond the boundary, the “how are they possible” (*Wiemöglichkeit*) of things in themselves is shrouded in darkness, but the boundary itself, *i.e.*, the “that they are possible” (*Dassmöglichkeit*), of things in themselves, and the unknowableness of their nature, belongs to that which is within the boundary and lies in the light. In this way Kant believed

that the categories of causality and substance might be applied to the relation of things in themselves to phenomena without offending against the prohibition of their transcendent use, since here the boundary appeared only to be touched, and not overstepped.

Though the concepts of the understanding possess a cognitive value in the sphere of phenomena alone, the hope still remains of gaining an entrance into the suprasensible sphere through the concepts of reason. It is indubitable that our spirit is conscious of a far higher need than that for the mere connection of phenomena into experience; it is that which cannot be experienced, the Ideas God, freedom, and immortality, which form the real end of its inquiry. Can this need be satisfied, and how? Can this end be attained, and reality be given to the Ideas? This is the third question of the Critique of Reason.

(c) The Reason's Ideas of the Unconditioned (Transcendental Dialectic).—"All our knowledge begins with the senses, proceeds thence to the understanding, and ends with reason." The understanding is the faculty of rules, reason the faculty of principles. The categories of the understanding are necessary concepts which make experience possible, and which, therefore, can always be given in experience; the Ideas of reason are necessary concepts to which no corresponding object can be given. Each of the Ideas gives expression to an unconditioned. How does the concept of the unconditioned arise, and what service does it perform for knowledge?

As perceptions are connected by the categories in the unity of the understanding, and thus are elevated into experience, so the manifold knowledge of experience needs a higher unity, the unity of reason, in order to form a connected system. This is supplied to it by the Ideas—which, consequently, do not relate directly to the objects of intuition, but only to the understanding and its judgments—in order, through the concept of the unconditioned, to give completion to the knowledge of the understanding, which always moves in the sphere of the conditioned, *i.e.*, to give it the greatest possible unity together with the greatest possible extension. The concept of the absolute grows out of the logical task which is incumbent on reason, *i.e.*, inference, and it may be best explained from this as a starting point. In the syllogism the judgment asserted in the conclusion is derived from a general rule, the major premise. The validity of this general proposition is, however, itself conditional, dependent on higher conditions. Then, as reason seeks the condition for each conditioned moment, and always commands a further advance in the series of conditions, it acts under the Idea of *the totality of conditions*, which, nevertheless, since it can never be given in experience, does not denote an object, but only an heuristic maxim for knowledge, the maxim, namely, never to stop with any one condition as ultimate, but always to continue the search further. The Idea of the unconditioned or of the completeness of conditions is a goal which we never attain, but which we are continually to approach. The categories and the principles of the understanding were *constitutive* principles, the Ideas are *regulative* merely; their function is to guide the understanding, to give it a direction helpful for the connection of knowledge, not to inform it concerning the actual character of things.

Since reason is the faculty of inference (as the understanding was found to be the faculty of judgment), the forms of the syllogism perform the same service for us in our search for the Ideas as the forms of judgment in the discovery of the categories. To the categorical, hypothetical, and disjunctive syllogisms correspond the three concepts of reason, the soul or the thinking subject, the world or the totality of phenomena, and God, the original being or the supreme condition of the possibility of all that can be thought. By means of these we refer all inner phenomena to the ego as their (unknown) common subject, think all beings and events in nature as ordered under the comprehensive system of the (never to be experienced) universe, and regard all things as the work of a supreme (unknowable) intelligence. These Ideas are necessary concepts; not accidental products nor mere fancies, but concepts sprung

from the nature of reason; their use is legitimate so long as we remember that we can have a problematical concept of objects corresponding to them, but no knowledge of these; that they are problems and rules for knowledge, never objects and instruments of it. Nevertheless the temptation to regard these regulative principles as constitutive and these problems as knowable objects is almost irresistible; for the ground of the involuntary confusion of the required with the given absolute lies not so much in the carelessness of the individual as in the nature of our cognitive faculty. The Ideas carry with them an unavoidable illusion of objective reality, and the sophistical inferences which spring from them are not sophistications of men, but of pure reason itself, are natural misunderstandings from which even the wisest cannot free himself. At best we can succeed in avoiding the error, not in doing away with the transcendental illusion from which it proceeds. We can see through the illusion and avoid the erroneous conclusions built upon it, not shake off the illusion itself.

On this erroneous objective use of the Ideas three so-called sciences are based: speculative psychology, speculative cosmology, and speculative theology, which, together with ontology, constitute the stately structure of the (Wolffian) metaphysics. The Critique of Reason completes its work of destruction when, as Dialectic (Logic cf. Illusion), it follows the refutation of dogmatic ontology—developed in the Analytic—which believed that it knew things in themselves through the concepts of the understanding, with a refutation of rational psychology, rational cosmology, and rational theology. It shows that the first is founded on paralogisms, and the second entangled in irreconcilable contradictions, while the third makes vain efforts to prove the existence of the Supreme Being.

(1) *The Paralogisms of Rational Psychology.* The transcendental self-consciousness or pure ego which accompanies and connects all my representations, the subject of all judgments which I form, is, as the Analytic recognized, the presupposition of all knowing, but as such it can never become an object of knowledge. We must not make a given object out of the subject which never can be a predicate, nor substitute a real thinking substance for the logical subject of thought, nor revamp the unity of self-consciousness into the simplicity and identical personality of the soul. The rational psychology of the Wolffian school is guilty of this error, and whatever of proof it advances for the substantiality, simplicity, and personality of the soul, and, by way of deduction, for its immateriality and immortality as well as for its relation to the body, is based upon this substitution, this ambiguity of the middle term, and therefore upon a *quaternio terminorum*,—all its conclusions are fallacious. It is allowable and unavoidable to add in thought an absolute subject, the unity of the ego, to inner phenomena; it is inadmissible to treat the Idea of the soul as a knowable thing. In order to be able to apply the category of substance to it, we would have to lay hold of a permanent in intuition such as cannot be found in the inner sense. Empirical psychology, then, alone remains for the extension of our knowledge of mental life, while rational psychology shrivels up from a doctrine into a mere discipline, which watches that the limits of experience are not overstepped. But even as a mere limiting determination it has great value. For, along with the hope of proving the immateriality and immortality of the soul, the fear of seeing them *disproved* is also dissipated; materialism is just as unfounded as spiritualism, and if the conclusions of the latter concerning the soul as a simple, immaterial substance which survives the death of the body, cannot be proved, yet we need not, for that reason, regard them as erroneous, for the opposite is as little susceptible of demonstration. The whole question belongs not in the forum of knowledge, but in the forum of faith, and that which we gain by the proof that nothing can be determined concerning it by theoretical reasoning (*viz.*, assurance against materialistic objections) is far more valuable than what we lose.

(2) *The Antinomies of Rational Cosmology.* If in its endeavor to spin metaphysical knowledge

concerning the nature of the spirit and the existence of the soul after death out of the concept of the thinking ego the reason falls into the snare of an ambiguous *terminus medius*, the difficulties which frustrate its attempts to use the Idea of the world in the extension of its knowledge *a priori* are of quite a different character. Here the formal correctness of the method of inference is not open to attack. It may be proved with absolute strictness (and in the apagogical or indirect form, from the impossibility of the contrary) that the world has a beginning in time, and also that it is *limited* in space; that every compound substance consists of *simple* parts; that, besides the causality according to the laws of nature, there is a causality through *freedom*, and that an *absolutely necessary Being* exists, either as a part of the world or as the cause of it. But the contrary may be proved with equal stringency (and indirectly, as before): The world is infinite in space and time; there is nothing simple in the world; there is no freedom, but everything in the world takes place entirely according to the laws of nature; and there exists no absolutely necessary Being either within the world or without it. This is the famous doctrine of the conflict of the four cosmological theses and antitheses or of the Antinomy of Pure Reason, the discovery of which indubitably exercised a determining influence upon the whole course of the Kantian Critique of Reason, and which forms one of its poles. The transcendental idealism, the distinction between phenomena and noumena, and the limitation of knowledge to phenomena, all receive significant confirmation from the Antithetic. Without the critical idealism (that which is intuited in space and time, and known through the categories, is merely the phenomenon of things, whose “in itself” is unknowable), the antinomies would be insoluble. How is reason to act in view of the conflict? The grounds for the antitheses are just as conclusive as those for the theses; on neither side is there a preponderance which could decide the result. Ought reason to agree with both parties or with neither?

The solution distinguishes the first two antinomies, as the mathematical, from the second two, as the dynamical antinomies; in the former, since it is a question of the composition and division of quanta, the conditions may be homogeneous with the conditioned, in the latter, heterogeneous. In the former, thesis and antithesis are alike *false*, since both start from the inadmissible assumption that the universe (the complete series of phenomena) is given, while in fact it is only required of us (is an Idea). The world does not exist in itself, but only in the empirical regress of phenomenal conditions, in which we never can reach infinity and never the limitation of the world by an empty space or an antecedent empty time, for infinite space, like empty space (and the same holds in regard to time), is not perceivable. Consequently the quantity of the world is neither finite nor infinite. The question of the quantity of the world is unanswerable, because the concept of a sense-world existing by itself (*before* the regress) is self-contradictory. Similarly the problem whether the composite consists of simple elements is insoluble, because the assumption that the phenomenon of body is a thing in itself, which, antecedent to all experience, contains all the parts that can be reached in experience—in other words, that representations exist outside of the representative faculty—is absurd. Matter is infinitely divisible, no doubt, yet it does not consist of infinitely numerous parts, and just as little of a definite number of simple parts, but the parts exist merely in the representation of them, in the division (decomposition), and this goes as far as possible experience extends. The case is different with the dynamical antinomies, where thesis and antithesis can both be *true*, in so far as the former is referred to things in themselves and the latter to phenomena. The contradiction vanishes if we take that which the thesis asserts and the antithesis denies in different senses. The fact that in the world of phenomena the causal nexus proceeds without interruption and without end, so that there is no room in it either for an absolutely necessary Being or for freedom, does not conflict with this other, that beyond the world of sense there may exist an omnipotent, omniscient cause of the world, and an intelligible freedom as the ground of our empirically



necessary actions. “May exist,” since for the critical philosopher, who has learned that every extension of knowledge beyond the limits of experience is impossible, the question can concern only the conceivability of the world-ground and of freedom. This possibility is amply sufficient to give a support for faith, as, on the other hand, it is indispensable in order to satisfy at once the demands of the understanding and of reason, especially to satisfy their practical interests. For if it were not possible to resolve the apparent contradiction, and to show its members capable of reconciliation, it would be all over either with the possibility of experiential knowledge or with the basis of ethics and religion. Without unbroken causal connection, no nature; without freedom, no morality; and without a Deity, no religion. Of special interest is the solution of the third antinomy, which is accomplished by means of the valuable (though in the form in which it is given by Kant, untenable) conception of the *intelligible character*. Man is a citizen of two worlds. As a being of the senses (phenomenon) he is subject in his volition and action to the control of natural necessity, while as a being of reason (thing in itself) he is free. For science his acts are the inevitable results of precedent phenomena, which, in turn, are themselves empirically caused; nevertheless moral judgment holds him responsible for his acts. In the one case, they are referred to his empirical character, in the other, to his intelligible character. Man cannot act otherwise than he does act, if he be what he is, but he need not be as he is; the moral constitution of the intelligible character, which reflects itself in the empirical character, is his own work, and its radical transformation (moral regeneration) his duty, the fulfillment of which is demanded, and, hence, of necessity possible.

(3) *Speculative Theology*. The principle of complete determination, according to which of all the possible predicates of things, as compared with their opposites, one must belong to each thing, relates the thing to be determined to the sum of all possible predicates or the *Idea of an ens realissimum*, which, since it is the representation of a single being, may be called the *Ideal* of pure reason. From this prototype things, as its imperfect copies, derive the material of their possibility; all their manifold determinations are simply so many modes of limiting the concept of the highest reality, which is their common substratum, just as all figures are possible only as different ways of limiting infinite space. Or better: the derivative beings are not related to the ideal of the original Being as limitations to the sum of the highest reality (on which view the Supreme Being would be conceived as an aggregate consisting of the derivative beings, whereas these presuppose it, and hence cannot constitute it), but as consequences to a ground. But reason does not remain content with this entirely legitimate thought of the dependence of finite things on the ideal of the Being of all beings, as a relation of concepts to the Idea, but, dazzled by an irresistible illusion, proceeds to realize, to hypostatize, and to personify this ideal, and, since she herself is dimly conscious of the illegitimacy of such a transformation of the mere Idea into a given object, devises *arguments for the existence of God*. Reason, moreover, would scarcely be induced to regard a mere creation of its thought as a real being, if it were not compelled from another direction to seek a resting place somewhere in the regress of conditions, and to think the empirical reality of the contingent world as founded upon the rock of something absolutely necessary. There is no being, however, which appears more fit for the prerogative of absolute necessity than that one the concept of which contains the therefore to every wherefore, and is in no respect defective; in other words, rational theology joins the rational ideal of the most perfect Being with the fourth cosmological Idea of the absolutely necessary Being.

The proof of the existence of God may be attempted in three ways: we may argue the existence of a supreme cause either by starting from a definite experience (the special constitution and order of the sense-world, that is, its purposiveness), or from an indefinite experience (any existence whatever), or, finally, abstracting from all experience, from mere

concepts *a priori*. But neither the empirical nor the transcendent nor the intermediate line of thought leads to the goal. The most impressive and popular of the proofs is the *physico-theological* argument. But even if we gratuitously admit the analogy of natural products with the works of human art (for the argument is not able to prove that the purposive arrangement of the things in the world, which we observe with admiration, is contingent, and could only have been produced by an ordering, rational principle, not self-produced by their own nature according to general mechanical laws), this can yield an inference only to an intelligent author of the purposive form of the world, and not to an author of its matter, only, therefore, to a world-architect, not to a world-creator. Further, since the cause must be proportionate to the effect, this argument can prove only a very wise and wonderfully powerful, but not an omniscient and omnipotent, designer, and so cannot give any definite concept of the supreme cause of the world. In leaping from the contingency of the purposive order of the world to the existence of something absolutely necessary and thence to an all-comprehensive reality, the teleological argument abandons the ground of experience and passes over into the *cosmological argument*, which in its turn is merely a concealed ontological argument (these two differ only in the fact that the cosmological proof argues from the antecedently given absolute necessity of a being to its unlimited reality, and the ontological, conversely, from supreme reality to necessary existence). The weaknesses of the cosmological argument in its first half consist in the fact that, in the inference from the contingent to a cause for it, it oversteps the boundary of the sense-world, and, in the inference from the impossibility of an infinite series of conditions to a first cause, it employs the subjective principle of investigation—to assume hypothetically a necessary ultimate ground in behalf of the systematic unity of knowledge—as an objective principle applying to things in themselves. The *ontological argument*, finally, which the two nominally empirical arguments hoped to avoid, but in which in the end they were forced to take refuge, goes to wreck on the impossibility of dragging out of an idea the existence of the object corresponding to it. Existence denotes nothing further than the position of the subject with all the marks which are thought in its concept—that is, its relation to our knowledge, but does not itself belong to the predicates of the concept, and hence cannot be analytically derived from the latter. The content of the concept is not enriched by the addition of being; a hundred real dollars do not contain a penny more than a hundred conceived dollars. All existential propositions are synthetic; hence the existence of God cannot be demonstrated from the concept of God. It is a contradiction, to be sure, to say that God is not almighty, just as it is a contradiction to deny that a triangle has three angles: *if* posit the concept I must not remove the predicate which necessarily belongs to it. If I remove the subject, however, together with its predicate (the almighty God is not), no contradiction arises, for in that case nothing remains to be contradicted.

Thus all the proofs for the existence of a necessary being are shown to be illusory, and the basis of speculative theology uncertain. Nevertheless the idea of God retains its validity, and the perception of the inability of reason to demonstrate its objective reality on theoretical grounds has great value. For though the existence of God cannot be proved, it is true, by way of recompense, that it cannot be disproved; the same grounds which show us that the assertion of his existence is based on a weak foundation suffice also to prove every contrary assertion unfounded. And should practical motives present themselves to turn the scale in favor of the assumption of a supreme and all-sufficient Being, reason would be obliged to take sides and to follow these grounds, which, it is true, are not objectively sufficient, but still preponderant, and than which we know none better. After, however, the objective reality of the idea of God is guaranteed from the standpoint of ethics, there remains for transcendental theology the important negative duty (“censorship,” *Censor*) of exactly determining the concept of the most perfect Being (as a being which through understanding and freedom contains the first ground

of all other things), of removing from it all impure elements, and of putting an end to all opposite assertions, whether atheistic, deistic (deism maintains the possibility of knowing the existence of an original being, but declares all further determination of this being impossible), or (in the dogmatic sense) anthropomorphic. Theism is entirely possible apart from a mistaken anthropomorphism, in so far as through the predicates which we take from inner experience (understanding and will) we do not determine the concept of God as he is in himself, but only *analogically* in his relation to the world. That concept serves only to aid us in our contemplation of the world, not as a means of knowing the Supreme Being himself. For speculative purposes it remains a mere ideal, yet a perfectly faultless one, which completes and crowns the whole of human knowledge.

Thus the value of the Ideas is twofold. By showing the untenable ness of atheism, fatalism, and naturalism, they I clear the way for the objects of faith. By providing natural science with the standpoint of a systematical unity through teleological connection, they make an extension of the use of the understanding possible within the realm of experience,[1] though not beyond it. The systematic development of the Kantian teleology, which is here indicated in general outlines only, is found in the second part of the *Critique of Judgment*; while the practical philosophy, which furnishes the only possible proof, the moral proof, for the reality of the Ideas, erects on the site left free by the removal of the airy summer-houses of dogmatic metaphysics the solid mansion of critical metaphysics, that is, the metaphysics of duties and of hopes. "I was obliged to destroy knowledge in order to make room for faith." The transition from the impossible theoretical or speculative knowledge of things in themselves to the possible "practical knowledge" of them (the belief that there is a God and a future world) is given in the *Doctrine of Method*, which is divided into four parts (the Discipline, the Canon, the Architectonic, and the History of Pure Reason), in its second chapter. There, in the ideal of the *Summum Bonum*, the proof is brought forward for the validity of the Ideas God, freedom, and immortality, as postulates inseparable from moral obligation; and by a cautious investigation of the three stages of assent (opinion, knowledge, and belief) both doctrinal and moral belief are assigned their places in the system of the kinds of knowledge.

We may now sum up the results of the three parts of Kant's theoretical philosophy. The pure intuitions, the categories, and the Ideas are functions of the spirit, and afford non-empirical (*erfahrungsfreie*) knowledge concerning the objects of possible experience (and concerning the possibility of knowledge). The first make universal and necessary knowledge possible in relation to the forms under which objects can be given to us; the second make a similarly apodictic knowledge possible in relation to the forms under which phenomena must be thought; the third make possible a judgment of phenomena differing from this knowledge, yet not in conflict with it. The categories and the Ideas, moreover, yield problematical concepts of objects which are not given to us in intuition, but which may exist outside of space and time: things in themselves cannot be known, it is true, but they can be thought, a fact of importance in case we should be assured of their existence in some other way than by sensuous intuition.

The determination of the limits of speculative reason is finished. All knowing and all demonstration is limited to phenomena or possible experience. But the boundary of that which can be experienced is not the boundary of that which is, still less of that which ought to be; the boundary of theoretical reason is not the boundary of practical reason. We *ought* to act morally; in order to be able to do this we must ascribe to ourselves the power to initiate a series of events; and, in general, we are warranted in assuming everything the non-assumption of which makes moral action impossible. If we were merely theoretical, merely experiential beings, we should lack all occasion to suppose a second, intelligible world behind and above the world of phenomena; but we are volitional and active beings under laws of reason, and though we are

unable to know things in themselves, yet we may and must *postulate* them—our freedom, God, and immortality. For not only that which is a condition of experience is true and necessary, but that, also, which is a condition of morality. The discovery of the laws and conditions of morality is the mission of practical philosophy.

## 2. Theory of Ethics.

The investigation now turns from the laws of nature, which express a “must,” to the laws of will, in which an “ought” is expressed, and by which certain actions are not compelled, but prescribed. (If we were merely rational, and not at the same time sensuous beings, the moral law would determine the will in the form of a natural law; since, however, the constant possibility of deviation is given in the sensibility, or, rather, the moral standpoint can only be attained by conquering the sensuous impulses, therefore the moral law speaks to us in the form of an “ought,” of an imperative.) Among the laws of the will or imperatives, also, there are some which possess the character of absolute necessity and universality, and which, consequently, are *a priori*. As the understanding dictates laws to the phenomenal world, so practical reason gives a law to itself, is *autonomous*; and as the *a priori* laws of nature relate only to the form of the objects of experience, so the moral law determines not the content, but only the form of volition: “Act only on that maxim whereby thou canst at the same time will that it should become a universal law.” The law of practical reason is a “categorical imperative.” What does this designation mean, and what is the basis of the formula of the moral law which has just been given?

Practical principles are either subjectively valid, in which case they are termed maxims (volitional principles of the individual), or objectively valid, when they are called imperatives or precepts. The latter are either valid under certain conditions (If you wish to become a clergyman you must study theology; he who would prosper as a merchant must not cheat his customers), or unconditionally valid (Thou shalt not lie). All prudential or technical rules are hypothetical imperatives, the moral law is a categorical imperative. The injunction to be truthful is not connected with the condition that we intend to act morally, but this general purpose, together with all the special purposes belonging to it, to avoid lying, etc., is demanded unconditionally and of everyone—as surely as we are rational beings we are under moral obligation, not in order to reputation here below and happiness above, but without all “ifs” and “in order to’s.” Thou shalt unconditionally, whatever be the outcome. And as the moral law is independent of every end to be attained, so it suffers neither increase nor diminution in its binding force, whether men obey it or not. It has absolute authority, no matter whether it is fulfilled frequently or seldom, nay, whether it is fulfilled anywhere or at any time whatsoever in the world!

There is an important difference between the good which we are under obligation to do and the evil which we are under obligation not to do, and the goods and ills which we seek and avoid. The goods are always relatively good only, *good for something*—as means to ends—and a bad use can be made of all that nature and fortune give us as well as a good one. That which duty commands is an end in itself, in itself good, absolutely worthwhile, and no misuse of it is possible. It might be supposed that pleasure, that happiness is an ultimate end. But men have very different opinions in regard to what is pleasant, one holding one thing pleasurable and another another. It is impossible to discover by empirical methods what duty demands of all men alike and under all circumstances; the appeal is to our reason, not to our sensibility. If happiness were the end of rational beings, then nature had endowed us but poorly for it, since instead of an unfailing instinct she has given us the weak and deceitful reason as a guide, which, with its train, culture, science, art, and luxury, has brought more trouble than satisfaction to mankind.

Man has a destiny other than well-being, and a higher one—the formation of good dispositions: here we have the only thing in the whole world that can never be used for evil, the only thing that does not borrow its value from a higher end, but itself originally and inalienably contains it, and that gives value to all else that merits esteem. “Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a *good will*.” Understanding, courage, moderation, and whatever other mental gifts or praiseworthy qualities of temperament may be cited, as also the gifts of fortune, “are undoubtedly good and desirable in many respects, but they may also become extremely evil and mischievous, if the will which is to make use of them is not good.” These are the classic words with which Kant commences the *Foundation of the Metaphysics of Ethics*.

When does the will deserve the predicate “good”? Let us listen to the popular moral consciousness, which distinguishes three grades of moral recognition. He who refrains from that which is contrary to duty, no matter from what motives—as, for example, the shopkeeper who does not cheat because he knows that honesty is the best policy—receives moderate praise for irreproachable outward behavior. We bestow warmer praise and encouragement on him whom ambition impels to industry, kind feeling to beneficence, and pity to render assistance. But he alone earns our esteem who does his duty for duty’s sake. Only in this third case, where not merely the external action, nor merely the impulse of a happy disposition, but the will itself, the maxim, is in harmony with the moral law, where the good is done for the sake of the good, do we find true morality, that unconditioned, self-grounded worth. The man who does that which is in accordance with duty out of reflection on its advantages, and he who does it from immediate—always unreliable—inclination, acts *legally*; he alone acts *morally* who, without listening to advantage and inclination, takes up the law into his disposition, and does his duty because it is duty. The sole moral motive is the consciousness of duty, *respect for the moral law*[1]

[Footnote 1: The respect or reverence which the law, and, derivatively, the person in whom it is realized, compel from us, is, as self-produced through a concept of reason and as the only feeling which can be known *a priori*, specifically different from all feelings of inclination or fear awakened by sensuous influences. As it strengthens and raises our rational nature, the consciousness of our freedom and of our high destination, but, at the same time, humbles our sensibility, there is mingled with the joy of exaltation a certain pain, which permits no intimate affection for the stern and sublime law. It is not quite willingly that we pay our respect—just because of the depressing effect which this feeling exerts on our self-love.]

Here Kant is threatened by a danger which he does not succeed in escaping. The moral law demands perfect purity in our maxims; only the idea of duty, not an inclination, is to determine the will. Quite right. Further, the one judging is himself never absolutely certain, even when his own volition is concerned, that no motives of pleasure have mingled with the feeling of duty in contributing to the right action, unless that which was morally demanded has been contrary to all his inclinations. When a person who is not in need and who is free from cupidity leaves the money-box intrusted to his care untouched, or when a man who loves life overcomes thoughts of suicide, I may assume that the former was sufficiently protected against the temptation by his moderation, and the other by his cheerful disposition, and I rate their behavior as merely legal. When, on the other hand, an official inclined to extravagance faithfully manages the funds intrusted to him, or one who is oppressed by hopeless misery preserves his life, although he does not love it, then I may ascribe the abstinence from wrongdoing to moral principles. This, too, may be admitted. We are certain of the morality of a resolution only when it can be shown that no inclination was involved along with the maxim. The cases where the right action is performed in opposition to inclination are the only ones in which we may be certain that the



moral quality of the action is unmixed—are they, then, the only ones in which a moral disposition is present? Kant rightly maintains that the admixture of egoistic motives beclouds the purity of the disposition, and consequently diminishes its moral worth. With equal correctness he draws attention to the possibility that, even when we believe that we are acting from pure principles, a hidden sensuous impulse may be involved. But he leaves unconsidered the possibility that, even when the inclinations are favorable to right action, the action may be performed, not from inclination, but because of the consciousness of duty. Given that a man is naturally industrious, does this happy predisposition protect him from fits of idleness? And if he resists them, must it always be his inclination to activity and never moral principle which overcomes the temptation? In yielding to the danger of confounding the limits of our certain knowledge of the purity of motives with the limits of moral action, and in admitting true morality only where action proceeds from principle in opposition to the inclinations, Kant really deserves the reproach of rigorism or exaggerated purism—sometimes groundlessly extended to the justifiable strictness of his views—and the ridicule of the well-known lines of Schiller (“Scruples of Conscience” and “Decision” at the conclusion of his distich-group “The Philosophers”):

“The friends whom I love I gladly would serve, but to this inclination  
incites me;  
And so I am forced from virtue to swerve since my act, through affection,  
delights me.  
The friends whom thou lovest thou must first seek to scorn, for to no  
other way can I guide thee;  
‘Tis alone with disgust thou canst rightly perform the acts to which  
duty would lead thee.”

If we return from this necessary limitation of a groundless inference (that true morality is present only when duty is performed against our inclinations, when it is difficult for us, when a conflict with sensuous motives has preceded), to the development of the fundamental ethical conceptions, we find that important conclusions concerning the origin and content of the moral law result from the principle obtained by the analysis of moral judgment: this law commands with *unconditional authority*—for every rational being and under all circumstances—what has *unconditioned worth*—the disposition which corresponds to it. The universality and necessity (*unconditionality*) of the categorical imperative proves that it springs from no other source than reason itself. Those who derive the moral law from the will of God subject it to a condition, viz., the immutability of the divine will. Those who find the source of moral legislation in the pursuit of happiness make rational will dependent on a natural law of the sensibility; it would be folly to enjoin by a moral law that which everyone does of himself, and does superabundantly. Moreover, the theories of the social inclinations and of moral sense fail of their purpose, since they base morality on the uncertain ground of feeling. Even the principle of perfection proves insufficient, inasmuch as it limits the individual to himself, and, in the end, like those which have preceded, amounts to a refined self-love. Theonomic ethics, egoistic ethics, the ethics of sympathy, and the ethics of perfection are all eudemonistic, and hence heteronomic. The practical reason receives the law neither from the will of God nor from natural impulse, but draws it out of its own depths; it binds itself.

The grounds which establish the derivation of the moral law from the will or reason itself exclude at the same time every material determination of it. If the categorical imperative posited definite ends for the will, if it prescribed a direction to definite objects, it could neither be known *a priori* nor be valid for all rational beings: its apodictic character forbids the admission

of empirical elements of every sort. If we think away all content from the law we retain the form of universal legality, and gain the formula: "Act so that the maxim of thy will can always at the same time hold good as a principle of universal legislation." The possibility of conceiving the principle of volition as a universal law of nature is the criterion of morality. If you are in doubt concerning the moral character of an action or motive simply ask yourself the question, What would become of humanity if everyone were to act according to the same principle? If no one could trust the word of another, or count on aid from others, or be sure of his property and his life, then no social life would be possible. Even a band of robbers cannot exist unless certain laws are respected as inviolable duties.

It was indispensable to free the supreme formula of the moral law from all material determinations, *i.e.*, limitations. This does not prevent us, however, from afterward giving the abstract outline a more concrete coloring. First of all, the concept of the dignity of persons in contrast to the utility of things offers itself as an aid to explanation and specialization. Things are means whose worth is always relative, consisting in the useful or pleasant effects which they exercise, in the satisfaction of a need or of the taste, they can be replaced by other means, which fulfill the same purpose, and they have a (market or fancy) *value*; while that which is above all value and admits of no equivalent has an ultimate worth or *dignity*, and is an object of respect. The legislation which determines all worth, and with this the disposition which corresponds to it, has a dignity, an unconditioned, incomparable worth, and lends its subjects, rational beings framed for morality, the advantage of being ends in themselves. "Therefore morality, and humanity so far as it is capable of morality, is that which alone possesses dignity." Accordingly the following formulation of the moral law may be held equivalent to the first: "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end, never as a means only."

A further addition to the abstract formula of the categorical imperative results from the discussion of the question, What universal ends admit of subsumption under it, *i.e.*, stand the test of fitness to be principles of a universal legislation? Here again Kant stands forth as an arbiter between the contending parties, and, with a firm grasp, combines the useful elements from both sides after winnowing them out from the worthless principles. The majority of the eudemonistic systems, along with the promotion of private welfare, prescribe the furtherance of universal good without being able to indicate at what point the pursuit of personal welfare should give way to regard for the good of others, while in the perfectionist systems the social element is wanting or retreats unduly into the background. The principle of happiness represents moral empiricism, the principle of perfection moral rationalism. Kant resolves the antithesis by restricting the theses of the respective parties within their proper limits: "Make *thine own perfection* and *the happiness of others* the end of thy actions;" these are the only ends which are at the same time duties. The perfection of others is excluded by the fact that I cannot impart to anyone a good disposition, for everyone must acquire it for himself; personal happiness by the fact that everyone seeks it naturally.

This antithesis (which is crossed by the further distinction between perfect, *i.e.*, indispensable, and imperfect duties) serves as a basis for the division of moral duties into duties toward ourselves and duties toward other men. The former enjoin the preservation and development of our natural and moral powers, the latter are duties of obligation (of respect) or of merit (of love). Since no one can obligate me to feel, we are to understand by love not the pathological love of complacency, but only the active love of benevolence or practical sympathy. Since it is just as impossible that the increase of the evils in the world should be a duty, the enervating and useless excitation of pity, which adds to the pain of the sufferer the sympathetic pain of the spectator, is to be struck off the list of virtues, and active readiness to aid put in its place. In

friendship love and respect unite in exact equipoise. Veracity is one of the duties toward self; lying is an abandonment of human dignity and under no conditions allowable, not even if life depends on it.

After it has been settled what the categorical imperative enjoins, the further problem awaits us of explaining how it is possible. The categorical imperative is possible only on I the presupposition of our *freedom*. Only a free being gives laws to itself, just as an autonomous being alone is free. In theoretical philosophy the pure self-consciousness, the “I think,” denoted a point where the thing in itself manifests to us not its nature, indeed, but its existence. The same holds true in practical philosophy of the moral law. The incontestable fact of the moral law empowers me to rank myself in a higher order of things than the merely phenomenal order, and in another causal relation than that of the merely necessary (mechanical) causation of nature, to regard myself as a legislative member of an intelligible world, and one independent of sensuous impulses—in short, to regard myself as free. Freedom is the *ratio essendi* of the self-given moral law, the latter the *ratio cognoscendi* of freedom. The law would have no meaning if we did not possess the power to obey it: I can *because* I ought. It is true that freedom is a mere Idea, whose object can never be given to me in an experience, and whose reality, consequently, cannot be objectively known and proved, but nevertheless, is required with satisfactory subjective necessity as the condition of the moral law and of the possibility of its fulfillment. I may not say it is certain, but, with safety, I am certain that I am free. Freedom is not a dogmatic proposition of theoretical reason, but a *postulate* of practical reason; and the latter holds the *primacy* over the former to this extent, that it can require the former to show that certain transcendent Ideas of the suprasensible, which are most intimately connected with moral obligation, are compatible with the principles of the understanding. It was just in view of the practical interests involved in the rational concepts God, freedom, immortality, that it was so important to establish, at least, their possibility (their conceivability without contradiction). That, therefore, which the Dialectic recognized as possible is in the Ethics shown to be real: Whoever seeks to fulfill his moral destiny—and this is the duty of every man—must not doubt concerning the conditions of its possible fulfillment, must, in spite of their incomprehensibility, *believe* in freedom and a suprasensible world. They are both postulates of practical reason, *i.e.*, assumptions concerning that which is in behalf of that which ought to be. Naturally the interests of the understanding must not be infringed upon by those of the will. The principle of the complete causal determination of events retains its validity unimpeached for the sphere of the knowledge of the understanding, that is, for the realm of phenomena; while, on the other hand, it remains permissible for us to postulate another kind of causality for the realm of things in themselves, although we can have no idea of its *how*, and to ascribe to ourselves a free intelligible character.

While the Idea of freedom can be derived directly from the moral law as a postulate thereof, the proof of the reality of the two other Ideas is effected indirectly by means of the concept of the “highest good,” in which reason conceives a union of perfect virtue and perfect happiness. The moral law requires absolute correspondence between the disposition and the commands of reason, or holiness of will. But besides this supreme good (*bonum supremum*) of completed morality, the highest good (*bonum consummatum*) further contains a degree of happiness corresponding to the degree of virtue. Everyone agrees in the judgment that, by rights, things should go well with the virtuous and ill with the wicked, though this must not imply any deduction from the principle previously announced that the least impulse of self-interest causes the maxim to forfeit its worth: the motive of the will must never be happiness, but always the being worthy of happiness. The first element in the highest good yields the argument for *immortality*, and the second the argument for the *existence of God*. (1) Perfect correspondence

between the will and the law never occurs in this life, because the sensibility never allows us to attain a permanently good disposition, armed against every temptation; our will can never be holy, but at best virtuous, and our lawful disposition never escape the consciousness of a constant tendency to transgression, or at least of impurity. Since, nevertheless, the demands of the (Christian) moral law continue in their unrelenting stringency to be the standard, we are justified in the hope of an unlimited continuation of our existence, in order that by constant progress in goodness we may draw nearer *in infinitum* to the ideal of holiness. (2) The establishment of a rational proportion between happiness and virtue is also not to be expected until the future life, for too often on earth it is the evil man who prospers, while the good man suffers. A justly proportioned distribution of rewards and punishment can only be expected from an infinite power, wisdom, and goodness, which rules the moral world even as it has created the natural world. Deity alone is able to bring the physical and moral realms into harmony, and to establish the due relation between well-being and right action. This, the moral argument, is the only possible proof for the existence of God. Theology is not possible as speculative, but only as moral theology. The certitude of faith, moreover, is only different from, not less than, the certainty of knowledge, in so far as it brings with it not an objective, but a subjective, although universally valid, necessity. Hence it is better to speak of belief in God as a need of the reason than as a duty; while a logical error, not a moral one, should be charged against the atheist. The atheist is blind to the intimate connection which exists between the highest good and the Ideas of the reason; he does not see that God, freedom, and immortality are the indispensable conditions of the realization of this ideal.

Thus faith is based upon duty without being itself duty: ethics is the *basis of religion*, which consists in our regarding moral laws as (*instar*, as if they were) divine commands. They are not valid or obligatory because God has given them (this would be heteronomy), but they should be regarded as divine because they are necessary laws of reason. Religion differs from ethics only in its form, not in its content, in that it adds to the conception of duty the idea of God as a moral lawgiver, and thus increases the influence of this conception on the will; it is simply a means for the promotion of morality. Since, however, besides natural religion or the pure faith of reason (the moral law and the moral postulates), the historical religions contain statutory determinations or a doctrinal faith, it becomes the duty of the critical philosopher to inquire how much of this positive admixture can be justified at the bar of reason. In this investigation the question of the divine revelation of dogma and ceremonial laws is neither supra-rationalistically affirmed nor naturalistically derived, but rationalistically treated as an open question.

The four essays combined under the title *Religion within the Limits of Reason Only* treat of the Radical Evil in Human Nature, the Conflict of the Good Principle with the Evil for the Mastery over Man, the Victory of the Good Principle over the Evil and the Founding of a Kingdom of God upon Earth, and, finally, Service and False Service under the Dominion of the Good Principle, or Religion and Priestcraft; or more briefly, the fall, the atonement (the Christ-idea), the Church, and true and false service of God.

(1) The individual evil deeds of the empirical character point to an original fault of the intelligible character, a *propensity to evil* dwelling in man and not further deducible. This, although it is self-incurred, may be called natural and innate, and consists (not in the sensibility merely, but) in a freely chosen reversal of the moral order of our maxims, in virtue of which the maxim of duty or morality is subordinated to that of well-being or self-love instead of being

placed above it, and that which should be the supreme condition of all satisfaction is degraded into a mere means thereto. Morality is therefore a *conversion* from the evil to the good, and requires a complete revolution in the disposition, the putting on of a new man, a “new birth,” which, an act out of time, can manifest itself in the temporal world of phenomena only as a gradual transformation in conduct, as a continuous advance, but which, we may hope, is judged by him who knows the heart, who regards the disposition instead of particular imperfect actions, as a completed unity.

(2) By the eternal Son of God, for whose sake God created all things, we are to understand the ideal of the perfect man, which in truth forms the end of creation, and is come down from heaven, etc. To believe in Christ means to resolve to realize in one’s self the ideal of human nature which is well pleasing to God, or to make the divine disposition of the Son of God our own, not to believe that this ideal has appeared on earth as an actual man, in the person of Jesus of Nazareth. The only saving faith is the belief of reason in the ideal which Christ represents, and not the historical belief in his person. The vicarious atonement of the ideal man for those who believe on him is to be interpreted to mean that the sufferings and sacrifices (crucifixion of the flesh) imposed by moral conversion, which are due to the sinful man as punishment, are assumed by the regenerate man: the new Adam bears the sufferings of the old. In the same way as that in which Kant handles the history of Christ and the doctrine of justification, all biblical narratives and ecclesiastical doctrines are in public instruction (from the pulpit) to be interpreted morally, even where the authors themselves had no such meaning in mind.

(3) The Church is a society based upon the laws of virtue, an ethical community or a people of God, whose members confirm each other in the performance of duty by example and by the profession of a common moral conviction; we are all brothers, the children of one father. Ideally there is only one (the universal, invisible) Church, and its foundation the pure faith of reason; but in consequence of a weakness peculiar to human nature the foundation of an actual church required the addition of a statutory historical faith, with claims to a divine origin, from which a multitude of visible churches and the antithesis of orthodox and heretics have sprung. The history of the Church since the establishment of Christianity represents the conflict between the historical faith and the faith of reason; its goal is the submission of the former to the latter, as, indeed, we have already begun to perceive that God does not require a special service beyond the practice of virtue.

(4) The true service of God consists in a moral disposition and its manifestation: “All that man supposes himself able to do in order to please God, beyond living a good life, is *false service*” False service is the false subordination of the pure faith of reason to the statutory faith, by which the attainment of the goal of religious development is hindered and the laity are brought into dangerous dependence upon the clergy. Priestcraft, hypocrisy, and fanaticism enter in the train of fetich service. The church-faith is destined little by little to make itself superfluous. It has been necessary as a vehicle, as a means for the introduction and extension of the pure religion of morality, and it still remains useful for a time, until humanity shall become of age; with man’s entrance on the period of youth and manhood, however, the leading-string of holy traditions, which in its time did good service, becomes unnecessary, nay, finally, a fetter. (This relative appreciation of the positive element in religion, in antithesis to the unthinking rejection of it by the Illumination, resembles the view of Lessing; cf. pp. 306-309.) Moreover, since it is a duty to be a co-worker in the transition from the historical to the pure religious faith, the clergy must be free as scientific theologians, as scholars and authors to examine the doctrines of faith and to give expression to dissenting opinions, while, as preachers in the pulpit, speaking under commission, they are bound to the creeds. To decide the articles of belief unalterable would be a crime against human nature, whose primal destination is just this—to



progress. To renounce illumination means to trample upon the divine rights of reason.

The “General Observations” appended to each division add to the four principle discussions as many collateral inquiries concerning Operations of Grace, Miracles, Mysteries, and Means of Grace, objects of transcendent ideas, which do not properly belong in the sphere of religion within pure reason itself, but which yet border on it. (1) We are entirely incapable of calling forth works of grace, nay, even of indicating the marks by which actual divine illuminations are distinguished from imaginary ones; the supposed experience of heavenly influences belongs in the region of superstitious religious illusion. But their impossibility is just as little susceptible of proof as their reality. Nothing further can be said on the question, save that works of grace may exist, and perhaps must exist in order to supplement our imperfect efforts after virtue; and that everyone, instead of waiting for divine assistance, should do for his own amendment all that is in his power. (2) Kant judges more sharply in regard to the belief in miracles, which contradict the laws of experience without in the least furthering the performance of our duties. In practical life no one regards miracles as possible; and their limitation to the past and to rare instances does not make them more credible. (3) In so far as the Christian mysteries actually represent impenetrable secrets they have no bearing on moral conduct; so far as they are morally valuable they admit of rational interpretation and thus cease to be mysteries. The Trinity signifies the three moral qualities or powers united in the head of the moral state: the one God as holy lawgiver, gracious governor, and just judge. (4) The services of the Church have worth as ethical ceremonies, as emblems of the moral disposition (prayer) and of moral fellowship (church attendance, baptism, and the Lord’s Supper); but to find in these symbolic ceremonies means of grace and to seek to purchase the favor of God by them, is an error of the same kind as sorcery and fetichism. The right way leads from virtue to grace, not in the opposite direction; piety without morality is worthless.

The Kantian theory of religion is rationalistic and moralistic. The fact that religion is based on morality should never be assailed. But the foundation is not the building, the origin not the content and essence of the thing itself. As far as the nature of religion is concerned, the Kantian view does not exclude completion in the direction of Schleiermacher’s theory of feeling, just as by its speculative interpretation of the Christian dogmas and its appreciation of the history of religion as a gradual transformation of historical faith into a faith of reason, it points out the path afterward followed by Hegel. The philosophy of religion of the future must be, as some recent attempts aim to be (O. Pfleiderer, Biedermann, Lipsius), a synthesis of Kant, Schleiermacher, and Hegel.

While the moral law requires rightness not only of the action, but also of the disposition, the law of right is satisfied when the act enjoined is performed, no matter from what motives. Legal right, as the sum of the conditions under which the will of the one can consist with the will of others according to a universal law, relates only to enforceable actions, without concerning itself about motives. Private right includes right in things or property, personal right or right of contract, and real-personal right (marriage right); public right is divided into the right of states, of nations, and of citizens of the world. Kant’s theory of punishment is original and important. He bases it not upon prudential regard for the protection of society, or the deterrence or reformation of the criminal, but upon the exalted idea of retaliation (*jus talionis*), which demands that everyone should meet with what his deeds deserve: Eye for eye, life for life. In *politics* Kant favors democratic theories, though less decidedly than Rousseau and Fichte. As he followed with interest the efforts after freedom manifested in the American and French Revolutions, so he opposed an hereditary nobility as a hindrance to the natural equality of rights, and demanded freedom for the public expression of opinion as the surest means of guarding against revolutions. The only legitimate form of the state is the republican, *i.e.*, that

in which the executive power is separated from the legislative power, in contrast to despotism, where they are united in one hand. The best guaranty for just government and civil liberty is offered by constitutional monarchy, in which the people through its representatives exercises the legislative power, the sovereign the executive power, and judges chosen by the people the judicial power. The contract from which we may conceive the state to have arisen is not to be regarded as an historical fact, but as a rational idea or rule, by which we may judge whether the laws are just or not: that which the people as a whole cannot prescribe for itself, this cannot be prescribed for it by the ruler. That there is a constant progress—not only of individuals, but—of the race, not merely in technical and intellectual, but also in moral respects, is supported both by rational grounds (without faith in such progress we could not fulfill our duty as co-laborers in it) and by experiential grounds (above all, the unselfish sympathy which all the world gave to the French Revolution); and the never-ending complaint that the times are growing worse proves only that mankind is continually setting up stricter standards for itself. The beginning of *history* is to be placed at the point where man passes out of the condition of innocence, in which instinct rules, and begins to subdue nature, which hitherto he has obeyed. The goal of history, again, is the establishment of the perfect form of the state. Nature itself co-operates with freedom in the gradual transformation of the state based on necessity (*Notstaat*) into a rational state, inasmuch as selfish competition and the commercial spirit require peace, order, and justice for their own security and help to bring them about. And so, further, we need not doubt that humanity will constantly draw nearer to the ideal condition of everlasting peace among the nations (guaranteed by a league of states which shall as a mediator settle disputes between individual states), however impracticable the idea may at present appear.

If the bold declaration of Fortlage, that in Kant the system of absolute truth appeared, is true of any one part of his philosophy, it is true of the practical part, in which Christian morality has found its scientific expression. If we may justly complain that on the basis of his sharp distinction between legality and morality, between legal duty and virtue-duty, Kant took into account only the legal side of the institutions of marriage and of the state, overlooking the fact that besides these they have a moral importance and purpose, if we may demand a social ethic as a supplement to his ethics, which is directed to the duties of the individual alone, yet these and other well-founded desiderata may be attained by slight corrections and by the addition of another story to the Kantian edifice, while the foundations are still retained. The bases are immovable. Autonomy, absolute oughtness, the formal character of the law of reason, and the incomparable worth of the pure, disinterested disposition—these are the corner stones of the Kantian, nay, of all morals.

### 3. Theory of the Beautiful and of Ends in Nature.

We now know the laws which the understanding imposes upon nature and those which reason imposes upon the will. If there is a field in which to be (*Sein*) and ought to be (*Sollen*), nature and freedom, which we have thus far been forced to consider antithetical, are reconciled—and that there is such a field is already deducible from the doctrine of the religious postulates (as practical truths or assumptions concerning what is, in behalf of what ought to be), and from the hints concerning a progress in history (in which both powers co-operate toward a common goal)—then the source of its laws is evidently to be sought in that faculty which mediates alike between understanding and reason and between knowing and feeling: in *Judgment*, as the higher faculty of feeling. Judgment, in the general sense, is the faculty of thinking a particular as contained in a universal, and exercises a twofold function: as “determinant” judgment it subsumes the particular under a given universal (a law), as “reflective” it seeks the universal for

a given particular. Since the former coincides with the understanding, we are here concerned only with the reflective judgment, judgment in the narrower sense, which does not cognize objects, but judges them, and this according to the principle of purposiveness.

This, in turn, is of two kinds. An object is really or *objectively* purposive (perfect) when it corresponds to its nature or its determination, formally or *subjectively* purposive (beautiful) when it is conformed to the nature of our cognitive faculty. The perception of purpose is always accompanied by a feeling of pleasure; in the first case, where the pleasure is based on a concept of the object, it is a logical satisfaction, in the second, where it springs only from the harmony of the object with our cognitive powers, aesthetic satisfaction. The objects of the teleological and the aesthetic judgment, the purposive and the beautiful products of nature and art, constitute the desired intermediate field between nature and freedom; and here again the critical question comes up, How, in relation to these, synthetic judgments *a priori* are possible?

(a) Esthetic Judgment.—The formula holds of Kant's aesthetics as well as of his theoretical and practical philosophy, that his aim is to overcome the opposition between the empirical and the rationalistic theories, and to find a middle course of his own between the two extremes. Neither Burke nor Baumgarten satisfied him. The English aesthetics was sensational, the German, *i.e.*, that of the Wolffian school, rationalistic. The former identified the beautiful with the agreeable, the latter identified it with the perfect or with the conformity of the object to its concept; in the one case, aesthetic appreciation is treated as sensuous pleasure, in the other, it is treated as a lower, confused kind of knowledge, its peculiar nature being in both cases overlooked. In opposition to the sensualization of aesthetic appreciation, its character as judgment must be maintained; and in opposition to its rationalization, its character as feeling. This relation of the Kantian aesthetics to that of his predecessors explains both its fundamental tendency and the elements in it which appear defective and erroneous. In any case, Kant shows himself in this field also an unapproachable master of careful analysis.

The first task of aesthetics is the careful distinction of its object from related phenomena. The beautiful has points of contact with the agreeable, the good, the perfect, the useful, and the true. It is distinguished from the true by the fact that it is not an object of knowledge, but of satisfaction. If we inquire further into the difference between the satisfaction in the beautiful and the satisfaction in the agreeable, in the good (in itself), and in the (good for something, as a means, or in the) useful, which latter three have this in common, that they are objects of appetite—of sensuous want, of moral will, of prudential desire—it becomes evident that the beautiful pleases through its mere representation (that is, independently of the real existence of the object), and that the delight in the beautiful is a contemplative pleasure. It is for contemplation only, not to be sensuously enjoyed nor put to practical use; and, further, its production is not a universal duty. Sensuous, prudential, or moral appetite has always an “interest” in the actual existence of the object; the beautiful, on the other hand, calls forth a disinterested satisfaction.

According to quality the beautiful is the object of a disinterested, free (bound by no interest), and sportive satisfaction. According to quantity and modality the judgment of taste claims universal and necessary validity, without this being based upon concepts. This posits further differences between the beautiful and the agreeable and the good. The good also pleases universally, but it pleases through concepts; the agreeable as well as the beautiful pleases without a concept, but it does not please universally.

That which pleases the reason through the concept is good; that which pleases the senses in sensation is agreeable. That which pleases *universally and necessarily without a concept* is beautiful. Moral judgment demands the assent of all, and its universal validity is demonstrable.

The judgment concerning the agreeable is not capable of demonstration, but neither does it pretend to possess universal validity; we readily acknowledge that what is pleasant to one need not be so to every other man. In regard to the beautiful, on the contrary, we do not content ourselves with saying that tastes differ, but we expect it to please all. We expect everyone to assent to our judgment of taste, although it is able to support itself by no proofs.

Here there is a difficulty: since the judgment of taste does not express a characteristic of the object, but a state of mind in the observer, a feeling, a satisfaction, it is purely subjective; and yet it puts forth a claim to be universally communicable. The difficulty can be removed only on the assumption of a common aesthetic sense, of a corresponding organization of the powers of representation in all men, which yields the common standard for the pleasurable of the impression. The agreeable appeals to that in man which is different in different individuals, the beautiful to that which functions alike in all; the former addresses itself to the passive sensibility, the latter to the active judgment. The agreeable—because of the non-calculable differences in our sensuous inclinations, which are in part conditioned by bodily states—possesses no universality whatever, the good possesses an objective, and the beautiful a subjective universality. The judgment concerning the agreeable has an empirical, that concerning the beautiful an *a priori*, determining ground: in the former case, the judgment follows the feeling, in the latter, it precedes it.

An object is considered beautiful (for, strictly speaking, we may say only this, not that it is beautiful) when its form puts the powers of the human mind in a state of harmony, brings the intuitive and rational faculties into concordant activity, and produces an agreeable proportion between the imagination and the understanding. In giving the occasion for an harmonious play of the cognitive activities (that is, for an easy combination of the manifold into unity) the beautiful object is purposive for us, for our function of apprehension; it is—here we obtain a determination of the judgment of taste from the standpoint of relation—*purposive without a definite purpose*. We know perfectly well that a landscape which attracts us has not been specially arranged for the purpose of delighting us, and we do not wish to find in a work of art anything of an intention to please. An object is perfect when it is purposive for itself (corresponds to its concept); useful when it is purposive for our desire (corresponds to a practical intention of man); beautiful when the arrangement of its parts is purposive for the relation between the fancy and understanding of the beholder (corresponds in an unusual degree to the conditions of our apprehension). Perfection is internal (real, objective) purposiveness, and utility is external purposiveness, both for a definite purpose; beauty, on the other hand, is purposiveness without a purpose, formal, subjective purposiveness. The beautiful pleases by its mere form. The satisfaction in the perfect is of a conceptual or intellectual kind, the satisfaction in the beautiful, emotional or aesthetic in character.

The combination of these four determinations yields an exhaustive definition of the beautiful: The beautiful is that which universally and necessarily arouses disinterested satisfaction by its mere form (purposiveness without the representation of a purpose).

Since the pleasurable of the beautiful rests on the fact that it establishes a pleasing harmony between the imagination and the understanding, hence between sensuous and intellectual apprehension, the aesthetic attitude is possible only in sensuous-rational beings. The agreeable exists for the animal as well, and the good is an object of approval for pure spirits; but the beautiful exists for humanity alone. Kant succeeded in giving very delicate and felicitous verbal expression to these distinctions: the agreeable gratifies (*vergnügt*) and excites inclination (*Neigung*); the good is approved (*gebilligt*) and arouses respect (*Achtung*); the beautiful “pleases” (*gefällt*) and finds “favor” (*Gunst*).

In the progress of the investigation the principle that beauty depends on the form alone,

and that the concept, the purpose, the nature of the object is not taken into account at all in aesthetic judgment, experiences limitation. In its full strictness this applies only to a definite and, in fact, a subordinate division of the beautiful, which Kant marks off under the name of pure or *free* beauty. With this he contrasts *adherent* beauty, as that which presupposes a generic concept to which its form must correspond and which it must adequately present. Too much a purist not to mark the coming in of an intellectual pleasure as a beclouding of the “purity” of the aesthetic satisfaction, he is still just enough to admit the higher worth of adherent beauty. For almost the whole of artificial beauty and a considerable part of natural beauty belong to this latter division, which we to-day term ideal and characteristic beauty. Examples of free or purely formal beauty are tapestry patterns, arabesques, fountains, flowers, and landscapes, the pleasurable of which rests simply on the proportion of their form and relations, and not upon their conformity to a presupposed significance and determination of the thing. A building, on the contrary—a dwelling, a summer-house, a temple—is considered beautiful only when we perceive in it not merely harmonious relations of the parts one to another, but also an agreement between the form and the purpose or generic concept: a church must not look like a chalet. Here the external form is compared with an inner nature, and harmony is required between form and content. Adherent beauty is significant and expressive beauty, which, although the satisfaction in it is not “purely” aesthetic, nevertheless stands higher than pure beauty, because it gives to the understanding also something to think, and hence busies the whole spirit.

The analytical investigations concerning the nature of the beautiful receive a valuable supplement in the classical definition of genius. Kant gives two definitions of productive talent, one formal and one genetic.

Natural beauty is a beautiful thing; artificial beauty, a beautiful representation of a thing. The gift of agreeably presenting a thing which in itself, perhaps, is ugly, is called taste. To judge of the beautiful it is sufficient to possess taste, but for its production there is still another talent needed, spirit or genius. For an art product can fulfill the demands of taste and yet not aesthetically satisfy; while formally faultless, it may be spiritless.

While beautiful nature looks as though it were art (as though it were calculated for our enjoyment), beautiful art should resemble nature, must not appear to be intentional though, no doubt, it is so, must show a careful but not an overnice adherence to rules (*i.e.*, not one which fetters the powers of the artist). This is the case when the artist bears the rule in himself, that is, when he is gifted. Genius is the innate disposition (through) which (nature) gives rules to art; its characteristics are originality, exemplariness, and unreflectiveness. It does not produce according to definite rules which can be learned, but it is a law in itself, it is original. It creates instinctively without consciousness of the rule, and cannot describe how it produces its results. It creates typical works which impel others to follow, not to imitate. It is only in art that there are geniuses, *i.e.*, spirits who produce that which absolutely cannot be learned, while the great men of science differ only in degree, not in kind, from their imitators and pupils, and that which they discover can be learned by rule.

This establishes the criteria by which genius may be recognized. If we ask by what psychological factors it is produced the answer is as follows: Genius presupposes a certain favorable relation between imagination and reason. Genius is the faculty of aesthetic Ideas, but an aesthetic Idea is a representation of the imagination which animates the mind, which adds to a concept of the understanding much of ineffable thought, much that belongs to the concept but which cannot be comprehended in a definite concept. With the aid of this idea Kant solves the antinomy of the aesthetic judgment. The thesis is: The judgment of taste is not based upon concepts; for otherwise it would admit of controversy (would be determinable by proofs). The antithesis is: It is based upon concepts; for otherwise we could not contend about it (endeavor



to obtain assent). The two principles are reconcilable, for “concept” is understood differently in the two cases. That which the thesis rightly seeks to exclude from the judgment of beauty is the determinate concept of the understanding; that which the antithesis with equal justice pronounces indispensable is the indeterminate concept, the aesthetic Idea.

The freest play is afforded the imagination by poetry, the highest of all arts, which, with rhetoric (“insidious,” on account of its earnest intention to deceive), forms the group termed arts of speech. To the class of formative arts belong architecture, sculpture, and painting as the art of design. A third group, the art of the beautiful play of sensations, includes painting as the art of color, and music, which as a “fine” art is placed immediately after poetry, as an “agreeable” art at the very foot of the list, and as the play of tone in the vicinity of the entertaining play of fortune [games of chance] and the witty play of thought. The explanation of the comic (the ludicrous is based, according to Kant, on a sudden transformation of strained expectation into nothing) lays great (indeed exaggerated) weight on the resulting physiological phenomena, the bodily shock which heightens vital feeling and favors health, and which accompanies the alternating tension and relaxation of the mind.

Besides free and adherent beauty, there is still a third kind of aesthetic effect, the Sublime. The beautiful pleases by its bounded form. But also the boundless and formless can exert aesthetic effect: that which is great beyond all comparison we judge sublime. Now this magnitude is either extensive in space and time or intensive greatness of force or power; accordingly there are two forms of the sublime. That phenomenon which mocks the power of comprehension possessed by the human imagination or surpasses every measure of our intuition, as the ocean and the starry heavens, is mathematically sublime. That which overcomes all conceivable resistance, as the terrible forces of nature, conflagrations, floods, earthquakes, hurricanes, thunderstorms, is dynamically sublime or mighty. The former is relative to the cognitive, the latter to the appetitive faculty. The beautiful brings the imagination and the understanding into accord; by the sublime the fancy is brought into a certain favorable relation, not directly to be termed harmony, with reason. In the one case there arose a restful, positively pleasurable mood; here a shock is produced, an indirect and negative pleasure proceeding from pain. Since the sublime exceeds the functional capability of our sensuous representations and does violence to the imagination, we first feel small at the sight of the absolutely great, and incapable of compassing it with our sensuous glance. The sensibility is not equal to the impression; this at first seems contrary to purpose and violent. This humiliating impression, however, is quickly followed by a reaction, and the vital forces, which were at first checked, are stimulated to the more lively activity. Moreover, it is the sensuous part of man which is humbled and the spiritual part that is exalted: the overthrow of sensibility becomes a triumph for reason. The sight of the sublime, that is, awakens the *Idea of the unconditioned, of the infinite*. This Idea can never be adequately presented by an intuition, but can be aroused only by the inadequacy of all that is sensuous to present it; the infinite is presented through the impossibility of presenting it. We cannot intuit the infinite, but we can think it. In comparison with reason (as the faculty of Ideas, the faculty of thinking the infinite) even the greatest thing that can be given in the sense-world appears small; reason is the absolutely great. “That is sublime the mere ability to think which proves a faculty of the mind surpassing every standard of sense.” “That is sublime which pleases immediately through its opposition to the interest of the senses.” The conflict between phantasy and reason, the insufficiency of the former for the attainment of the rational Idea, makes us conscious of the superiority of reason. Just because we feel small as sensuous beings we feel great as rational beings. The pleasure (related to the moral feeling of respect and, like this, mingled with a certain pain) which accompanies this consciousness of inner greatness is explained by the fact that the imagination, in acknowledging reason superior, places itself in

the appropriate and purposive relation of subordination. It is evident from the foregoing that the truly sublime is reason, the moral nature of man, his predisposition and destination, which point beyond the present world. Schiller declares that “in space the sublime does not dwell,” and Kant says, “Sublimity is contained in none of the things of nature, but only in our mind, in so far as we are conscious of being superior to nature within us and without us.” Nevertheless, since in this contemplation we fix our thoughts entirely on the object without reflecting on ourselves, we transfer the admiration of right due to the reason and its Idea of the infinite by subreption to the object by which the Idea is occasioned, and call the object itself sublime, instead of the mood which it wakes in us.

If the sublime marks the point where the aesthetic touches on the boundary of the moral, the beautiful is also not without some relation to the good. By showing the agreement of sensibility and reason, which is demanded by the moral law, realized in aesthetic intuition (as a voluntary yielding of the imagination to the legitimacy of the understanding), it gives us the inspiring consciousness that the antithesis is reconcilable, that the rational can be presented in the sensuous, and so becomes a “symbol of the good.”

(b) Teleological Judgment.—Teleological judgment is not knowledge, but a way of looking at things which comes into play where the causal or mechanical explanation fails us. This is not the case if the purposiveness is external, relative to its utility for something else. The fact that the sand of the sea-shore furnishes a good soil for the pine neither furthers nor prevents a causal knowledge of it. Only inner purposiveness, as it is manifested in the products of organic nature, brings the mechanical explanation to a halt. Organisms are distinguished above inorganic forms by the fact that of themselves they are at once cause and effect, that they are self-productive and this both as a species (the oak springs from the acorn, and in its turn bears acorns) and as individuals (self-preservation, growth, and the replacement of dying parts by new ones), and also by the fact that the reciprocally productive parts are in their form and their existence all conditioned by the whole. This latter fact, that the whole is the determining ground for the parts, is perfectly obvious in the products of human art. For here it is the representation of the whole (the idea of the work desired) which as the ground precedes the existence and the form of the parts (of the machine). But where is the subject to construct organisms according to its representations of ends? We may neither conceive nature itself as endowed with forces acting in view of ends, nor a praetermundane intelligence interfering in the course of nature. Either of these suppositions would be the death of natural philosophy: the hylozoist endows matter with a property which conflicts with its nature, and the theist oversteps the boundary of possible experience. Above all, the analogy of the products of organic nature with the products of human technique is destroyed by the fact that machines do not reproduce themselves and their parts cannot produce one another, while the organism organizes itself.

For our discursive understanding an interaction between the whole and the parts is completely incomprehensible. We understand when the parts precede the whole (mechanically) or the representation of the whole precedes the parts (teleologically); but to think the whole itself (not the Idea thereof) as the ground of the parts, which is demanded by organic life, is impossible for us. It would have been otherwise if an intuitive understanding had been bestowed upon us. For a being possessing intellectual intuition the antithesis between possibility and actuality, between necessity and contingency, between mechanism and teleology, would disappear along with that between thought and intuition. For such a being everything possible (all that it thinks) would be at the same time actual (present for intuition), and all that appears to us contingent—intentionally selected from several possibilities and in order to an end—would be necessary as well; with the whole would be given the parts corresponding thereto, and consequently natural mechanism and purposive connection would be identical, while for us, to whom the intuitive

understanding is denied, the two divide. Hence the teleological view is a mere form of human representation, a subjective principle. We may not say that a mechanical origin of living beings is impossible, but only that we are unable to understand it. If we knew how a blade of grass or a frog sprang from mechanical forces, we would also be in a position to produce them.

The antinomy of the teleological judgment—thesis: all production of material things and their forms must be judged to be possible according to merely mechanical laws; antithesis: some products of material nature cannot be judged to be possible according to merely mechanical laws, but to judge them requires the causality of final causes—is insoluble so long as both propositions are taken for constitutive principles; but it is soluble when they are taken as regulative principles or standpoints for judgment. For it is in no wise contradictory, on the one hand, to continue the search for mechanical causes as far as this is in any way possible, and, on the other, clearly to recognize that, at last, this will still leave a remainder which we cannot make intelligible without calling to our aid the concept of ends. Assuming that it were possible to carry the explanation of life from life, from ancestral organisms (for the *generatio aequivoca* is an absurd theory) so far that the whole organic world should represent one great family descended from one primitive form as the common mother, even then the concept of final causes would only be pushed further back, not eliminated: the origin of the first organization will always resist mechanical explanation. Besides this mission of putting limits to causal derivation and of filling the gap in knowledge by a necessary, although subjective, way of looking at things, the Idea of ends has still another, the direct promotion of knowledge from efficient causes through the discovery of new causal problems. Thus, for example, physiology owes the impulse to the discovery of previously unnoticed mechanical connections to the question concerning the purpose of organs. As doctrines mechanism and teleology are irreconcilable and impossible; as rules or maxims of inquiry they are compatible, and the one as indispensable as the other.

After the problem of life, which is insoluble by means of the mechanical explanation, has necessitated the application of the concept of ends, the teleological principle must, at least by way of experiment, be extended to the whole of nature. This consideration culminates in the position that man, as the subject of morality, must be held to be the final aim of the world, for it is only in regard to a moral being that no further inquiry can be raised as to the purpose of its existence. It also repeats the moral argument for the existence of a supreme reason, thus supplementing physico-theology, which is inadequate to the demonstration of one absolutely perfect Deity; so that the third *Critique*, like the two preceding, concludes with the Idea of God as an object of practical faith.

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There are three original and pregnant pairs of thoughts which cause Kant's name to shine in the philosophical sky as a star of the first magnitude: the demand for a critique of knowledge and the proof of *a priori* forms of knowledge; the moral autonomy and the categorical imperative; the regulative validity of the Ideas of reason and the practical knowledge of the transcendent world. No philosophical theory, no scientific hypothesis can henceforth avoid the duty of examining the value and legitimacy of its conclusions, as to whether they keep within the limits of the competency of human reason; whether Kant's determination of the origin and the limits of knowledge may count on continued favor or not, the fundamental critical idea, that reflection upon the nature and range of our cognitive faculty is indispensable, retains its validity for all cases and makes an end of all philosophizing at random. No ethical system will with impunity pass by the autonomous legislation of reason and the unconditional imperative (the admonition of conscience translated into conceptual language): the nature and worth of moral will will

be everywhere sought in vain if they are not recognized where Kant has found them—in the unselfish disposition, in that maxim which is fitted to become a general law for all rational beings. The doctrine of the Ideas, finally, reveals to us, beyond the daylight of phenomenal knowledge, the starlit landscape of another mode of looking at things, in which satisfaction is afforded for the hitherto unmet wishes of the heart and demands of the reason.

The effect of the three *Critiques* upon the public was very varied. The first great work excited alarm by the sharpness of its negations and its destruction of dogmatic metaphysics, which to its earliest readers appeared to be the core of the matter; Kant was for them the universal destroyer. Then the Science of Knowledge brought into prominence the positive, boldly conquering side, the investigation of the conditions of empirical knowledge. In later times the endeavor has been made to do justice to both sides, but, in opposition to the overbold procedure of the constructive thinkers, who had fallen into a revived dogmatism, more in the spirit of caution and resignation. The second great work aroused glowing enthusiasm: “Kant is no mundane luminary,” writes Jean Paul in regard to the *Critique of Practical Reason*, “but a whole solar system shining at once.” The third, because of its subject and by its purpose of synthetic reconciliation between fields heretofore sharply separated, gained the sympathy of our poet-heroes Schiller and Goethe, and awakened in a young, speculative spirit Ideas for a Philosophy of Nature. Schelling reclaimed the intuitive understanding, which Kant had problematically attributed to the primal spirit, as the property of the philosopher, after Fichte had drawn attention to the fact that the consciousness of the categorical imperative, which Kant had not thoroughly investigated, could be nothing else than intellectual intuition, because in it knowing and doing coincide. Fichte, however, does not derive the material for his system from the *Critique of Judgment*, though he also had a high appreciation of it, but from the two earlier *Critiques*, the fundamental conceptions of which he—following the hint that practical and theoretical reason are only different applications of one and the same reason—brings into the closest connection. He unites the central idea of the practical philosophy, the freedom and autonomous legislation of the will, with the leading principle of the theoretical philosophy, the spontaneity of the understanding, under the original synthesis of the pure ego, in order to deduce from the activity of the ego not only the *a priori* forms of knowledge, but also, rejecting the thing in itself, the whole content of empirical consciousness...

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