

correspond to them, and which form the only real basis by which definite location in time and space and continuity of existence are secured.

In the sequel we shall see that about sixty years before the psycho-physical methods were invented an opposite view had been introduced into German philosophy mainly through the influence of Kant. Admitting the correctness of the position taken up by Locke and his followers, viz., that all the material for our thinking is furnished by the senses, he nevertheless pointed out, following a suggestion forcibly put by Leibniz, that in addition to the material supplied by the senses there must be the mind or intellect itself, which forms the centre and point of reference and effects the synthesis of all this material. The emphasis with which he urged this latter point suggested to his followers the possibility that it might be quite as legitimate and perhaps more promising to start from the centre than it would be to study and analyse the peripheral world of sensations themselves. The latter had been undertaken with considerable success by the contemporary school of philosophers in this country. To place oneself at once at the centre and point of reference of all our thinking, and to work from this outward, seemed a promising and novel way of proceeding. It was supported and greatly favoured by the circumstance that, about the same time, German literature, poetry, and art had taken an unexpected and unexampled development through which an ideal force was launched into the world which had the greatest practical influence not only in literature but also in education, legislation, and the political life of the

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Kantian  
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