

reduced itself ultimately to a philosophical interpretation of the three verities of the traditional Protestant religion of his age; the existence of the Divine Being, the Freedom of the Human Will, and the Immortality of the Soul. Although Kant did not enter upon a psychological analysis of the difference between the way in which natural and supernatural truths are borne in on the human mind, he distinctly apprehended that there existed a twofold order of ideas, distinguished by him as empirical and transcendental. The former had its origin entirely in the world of the senses, the latter in the original constitution of the reflecting mind; the former supplying the material, the latter the form of knowledge. By this formula Kant acknowledged the correctness of Locke's position, as well as of the position of Leibniz.

16.
Kant's three
verities.

17.
Twofold
order of
ideas.

Thus, quite lately, O. Willmann in the three volumes of his 'History of Idealism.' The history of philosophy is there represented according to the following scheme. First, the ascending branch; from Plato to St Thomas, we have an ever richer and deeper development of genuine idealism which considers ideas to be the objective constitutive principles of reality. With Thomas Aquinas the summit is gained. Then comes with the intrusion of nominalism the descending development, followed by the fall of the Reformation, which leads further on to *Aufklärung* and Revolution. In the philosophy of Kant the spirit of negation has found its most perfect expression; it forms the opposite pole of Thomism. In it the false idealism finds its last consequences: the subjectivity of all ideal principles. The

subject posits itself with unlimited self-exaltation as the bearer of all reality, as the creator of natural as well as of moral laws. The autonomy of reason is the true nerve of Kantian philosophising: Kant the absolute freethinker 'a predicator of the collapse of faith, morals, and science.' 'The attempt to praise Kant as a true German philosopher is quite absurd. Kant is a cosmopolitan, follows the English, is enthusiastic for Rousseau, raves for the French Revolution; to German truthfulness Kant's subversive sophistry stands in complete opposition.'" The last quotations are taken from Willmann's 'Geschichte des Idealismus' (vol. iii. pp. 503, 528); the matter is more fully dealt with by Paulsen in his 'Philosophia Militans' (2nd ed., 1907).