

# AN ESSAY ON KANT

Founder of the Critical Philosophy.

BY L. R. MACDONALD

Kant's Contribution to Philosophy and the World of Thought.

(Concluded.)

Nothing appears more indelible and real to the ordinary mind than space or time. Philosophers from the age of Parmenides had pressed both these seeming real ties at the base of their systems. But to Kant's mind the very reasons which demonstrated their existence with absolute certitude, their necessity before all perception, their unity, the unthinkableness of their opposites, proved them entirely subjective in their nature, being no existence outside of the mind, rather innate priori faculties of the intellect which pre-existed their forms upon the face of nature. By means of these space and time, and in terms of these must all sense phenomena reach the mind. But how can all these sensations meet in and form part of our consciousness? Kant has ready at hand twelve "a priori" of the understanding which seize hold upon these sense products, impress their own form upon them and they are built up into apprehension. And so all the world has order and system because our understanding has order and system. Kant found himself in a world that rears on comprehends, where all is to be clear, distinct, logical, formal. When reason fought within these limitations to apply itself to the consideration of the three great problems of Philosophy, the soul, the cosmos and God, its restrictions were readily apparent. For how can the thinking subject become the object of its own perceptions? Can self-consciousness examine itself? And how can one follow back the regress of the present world to infinity when each self but posits one more remote? And must not the Unconditioned Cause of all, since He is unconditioned, be outside of the series of the sensible world and purely intelligible? And if so He lies beyond the reach of our rational powers. To these conclusions his system irresistibly drew him. And this is Kant the iconoclast, the destroyer of dogmas, the unsetler of faith. Man said when his master work appeared, "This man has destroyed all faith. He doubts everything. It is a dangerous book; it is terrible." Yet Kant was no skeptic. Reared in the school of the Pietists, he indeed afterwards found himself their most formidable opponent. But had not Pascal and Spinoza before him become the bitterest antagonists of their early faith?

Kant saw God in the moral consciousness. A man sure of his duty believes that right ought to win and in this sense world it does not win and it only can win in the universe if God is at the helm. The God whom he worships is stern and majestic, does not even care to have you demonstrate His existence. He reveals himself but to your conscience. This man's faith is of the kind that reverences duty and the stars but has no time for romance. Its sternness and devotion to duty unconsciously remind one of that type so characteristic of his Scottish ancestry.

The study of Kant presents some strange contrasts. The first acquaintance fills you with admiration and astonishment at the boldness, the originality and subtlety of his conceptions. The difficulties met with by a deeper study have been well described as a mountain that grows larger as you approach it, then appears well wooded, the woods have underbrush, and then the paths are lost in dark valleys leading this way and that with contradictory windings. There are learned men who do nothing else than study the "Critique," and the habit is said to be dangerously fascinating. The titles of the books written about it would fill a volume of moderate size. An American professor who won a Doctor's degree by a course of lectures on Kant, which he

subsequently repented of as a misinterpretation, said once "I still love to lecture to my college classes on Kant. I think that possibly I know a little about him. But then, after all, Kant, you see, is Kant, and the Lord made him and many wonderful works besides and it takes time to find out such things."

Kant's main contribution to the world of thought is that our ideas lie at the base of all reality; and that there can be no rational order in nature, unless it is introduced by some rational mind. When, at the early part of this century attention was directed to the study of human history, the rationalism introduced by him was of signal service in reducing to order and method what was before a mere collection of unrelated facts. From the chaos of types and genera and species slowly grew that system known as evolution.

But we have a greater witness than that of Kant. That system of Biblical interpretation known as the higher criticism, which has for so many years past sought to explain all Scripture in keeping with the demands of reason can be attributed in its origin solely to him. "Some men cannot accept moral teachings," said he, "unless they be embodied in grosser conceptions." These, the superstitious in Scripture, the vehicle or envelope of pure religion, must be made subservient to the moral teaching they contain.

The present rationalistic tendency of theology led by Baur and Strauss that has been gathering force for the past three-quarters of a century is an emanation from his philosophy.

In his system there were germs of skepticism which he did not recognize and undeveloped materialistic tendencies whose unfolding and ultimate effect he failed to foresee. From the necessary outcome of these he would have recoiled with horror. But his successors were not slow in discovering them. And modern free thought points to him as its father. In fact German rationalism in all its forms turns in its origin, back to the time when the philosopher of Konigsberg, his mind grown despondent in his loneliness of thought, resolved to project upon the world the conclusions of his mature reflections, whose revolutionary effect it took several generations to appreciate.

"Some men are born rebels, some have the reformer's office thrust upon them." Of this latter class was he who never gave up an idea till self criticism wrested it from his grasp.

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And The Driver Who Started the Kicking Game, Is Now in the Notre Dame Hospital.

MONTREAL June 14.—Jos. Gannon, aged 38, residing with Granger Bros., the butchers on Dufferin street, met with a peculiar and somewhat severe accident yesterday. While driving a truck down St. Hubert street, in endeavoring to get more speed out of his horse he leaned forward and kicked the animal. The horse, which was a spirited one, immediately returned the compliment, with the result that to-day Gannon is in the Notre Dame Hospital, suffering from a six-inch cut in his chin.

### SUMMERSIDE MARKETS (Revised Weekly.)

Apples (bush).....	0.50 to 0.60
Beef (quarter per lb.).....	0.44 to 0.60
Beef (small) per lb.....	0.60 to 0.60
Butter (fresh) per lb.....	0.10 to 0.10
Butter (tub).....	0.14 to 0.15
Cheese.....	0.00 to 0.00
Eggs.....	0.12 to 0.11
Flour per cwt.....	1.30 to 1.50
Geese (wild).....	0.00 to 0.00
Hay per ton.....	5.00 to 6.00
Hay (pressed) per ton.....	6.00 to 6.00
Herring (fresh) doz.....	0.00 to 0.00
Hides per lb.....	0.07 to 0.08
Lamb.....	0.05 to 0.00
Mangles.....	0.00 to 0.00
Oats.....	0.33 to 0.00
Pork.....	0.54 to 0.00
Potatoes.....	0.30 to 0.00
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### CHARLOTTETOWN MARKETS (Corrected every Tuesday.)

Beef (quarter) per lb.....	0.14 to 0.06
Beef (small) per lb.....	0.08 to 0.07
Butter (fresh) per lb.....	0.17 to 0.18
Butter (tub) per lb.....	0.15 to 0.17
Creamery Butter.....	0.15 to 0.20
Cabbage (per doz).....	0.40 to 0.50
Cheese (per lb).....	0.12 to 0.11
Cabbages, per head.....	0.04 to 0.05
Calary.....	0.00 to 0.00
Clay.....	0.11 to 0.14
Fowls per pair.....	0.30 to 0.60
Flour per cwt.....	0.00 to 2.00
Geese.....	0.00 to 0.25
Hides per lb.....	0.05 to 0.07
Hay pressed.....	0.00 to 6.00
Hay Bulk.....	0.00 to 0.00
Hay, per cwt.....	0.35 to 0.40
Oats.....	0.00 to 0.34
Ducks, per pair.....	0.50 to 0.75
Geese (per bunch).....	0.10 to 0.10
Lamb per quarter.....	0.40 to 0.60
Mangles.....	0.00 to 0.12
Cantharow.....	0.00 to 0.00
Apples (per bush).....	0.30 to 0.70
Pork.....	0.43 to 0.70
Furnace per bushel.....	0.10 to 0.05
Potatoes (new per bush).....	0.35 to 0.05

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Secretary of A. C. A. C.

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Notice is hereby given, that a half-yearly dividend at the rate of 8 per cent per annum, on the capital stock of the bank has been declared payable in the banking house on and after July 3rd next.  
The Transfer books will be closed from the 19th June, to the 3rd of July next, both days inclusive.  
By order of board.  
J. M. Davison,  
Cashier.

June 1st, 1899 eod & w 4w.

## Welcome School Children's ESSAY COMPETITION

St. John, N.S.,  
10th June, 1899.

The undersigned to whom were referred the Essays sent in as competitors for the prizes offered recently by the Welcome Soap Company, beg to report to the Company that they have carefully examined all the Essays, and have awarded the respective prizes in the manner following:

1st. Present of \$25.00 to Ruth Warren, Summerside, P. E. I.

2nd. do do 15.00 to Leslie G. Jost, Guysboro, N. S.

3rd. do do 10.00 to Wallace Bridges, Sheffield, N. B.

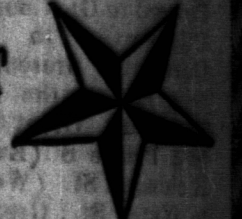
5: do do 5.00 each to: Harold T. Jost, Guysboro, N. S. Myrtle M. Goode, Truro, N. S. Cameron VanBuskirk, Bridgetown, N.S. Rebecca Watson, Douglas Town, N. B.

Wm. R. Shanklin, St. Martins N.S.

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