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Kant accepts the inviolability of natural law, but seeks to defend God, Freedom and Immortality. As the method of the sciences is constructive, so the mind constitutes the system of nature, and therefore is not subject to it. Nor is that system self-complete, as is proved by the contradictions which arise when nature is confused with ultimate reality. As our experience is only of phenomena, there is a possibility that in our inner or noumenal nature we may be free; a possibility which is converted into certainty by our consciousness of moral law, which compels us to postulate freedom, immortality and God, . . .	54

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