

speaks of intuition (*Anschauung*), understanding, and reason, and of reason again as theoretical and practical, and of judgment, as if they were independent agencies, working together on separate lines and by definite laws in the production of all mental life and work. To these two tendencies, the tendency to divide rigidly mental phenomena and to personify independently mental processes or powers, we must add, as a third important factor, an extreme reliance upon the power of the human intellect to decide as to its own capabilities, and this not, as with Locke, by a psychological or historical investigation of the genesis of the thinking process, but by an analysis of general statements made in the form of language.

The very title of Kant's first and most important great work, 'The Critique of Pure Reason,' suggests the idea that it was possible to abstract from the actual and concrete existing examples of reasoning a definite pure form or scheme which existed as it were somewhere in the human mind anterior to the practical use of the reasoning faculties; that one could by analysis of what is given in the crystallised knowledge of experience and of the sciences find out that something, that *quid proprium*, of which the thinking mind must be possessed before it made any practical use of its faculties. It was an attempt to step beyond the purely descriptive or psychological position. This attempt to overstep the limits of a purely descriptive process Kant termed characteristically the transcendental method. This term has been variously criticised, and had no doubt a deterrent effect upon those students of his philosophy who approached it from a common-sense point of view and with realistic habits of thought. The