

dence, more generality and stability than attaches to the casual and fleeting impressions of our senses. This view crystallised in the doctrine of the Ideality of time and space.

Secondly, having deprived external reality of all the attributes with which the human mind describes it, maintaining that these refer only to its appearance in time and space, not to its intrinsic essence, he nevertheless did not destroy what remained in the human mind as a definite, though empty, idea of a thing. This essence of reality, the truly real, as opposed to the merely phenomenally real, Kant described as the *Noumenon*, that which we are obliged to think though we cannot see or describe it. For this he coined the characteristic term, the "Thing in itself"; the unknowable substance and cause which lie behind the phenomenal world. He identified it with the *Intelligible* as opposed to the merely *Sensible*. This remaining phantom, a relic of earlier metaphysics, which Kant did more to perpetuate than to explain and correct, has done incalculable mischief in subsequent systems of philosophy.¹

36.
The sensible
and the
intelligible.

¹ It was especially unfortunate that this doctrine of the "Thing in itself" became, for a considerable time, the central point of interest in the literature which sprang up abundantly around the Kantian philosophy with the object of confirming or refuting it. The novelty of the term gave it exaggerated importance, as did likewise a mistaken explanation given of it by Reinhold, who otherwise, as we shall see presently, was one of the most successful expounders of Kantian ideas. "In all these dis-

cussions it is important to note that they referred only to the 'Critique of Pure Reason,' and that none of those who led them understood at all the ultimate connection of the Kantian 'Critiques.' Just for this reason the notion of the 'Thing in itself' which, with Kant, was the connecting link between theoretical and practical philosophy, was here considered only in its theoretical meaning, and as such, it was rightly found to be untenable. Thus it has come about that this conception, which