

37.  
The regula-  
tive ideas.

Thirdly, having distinguished the two worlds, the intelligible and the sensible, the world of things in themselves and the world of mere appearance, he applied this distinction to the human mind itself, and maintained that so far as our own self and nature are concerned, we possess an entrance into the world of the truly real. Following on the lines indicated already in antiquity in the Ideology of Plato, he distinguished the world of ideas from that of phenomena: for Kant, however, ideas did not add anything to, they served only to regulate, experience. Foremost among these regulative ideas stands out the self-regulating freedom of the human Will. Indeed to safeguard this and the moral law was a prompting idea in Kant's whole speculation. Here we meet with our real nature, we gain a glimpse of the existence of a universal mind. This view has become a leading idea in many of the foremost ethical systems since the time of Kant: we shall have specially to consider it in a later chapter. So far as the theory of knowledge is concerned, it had the important influence of representing the human mind, not as merely receptive or reflective, as was the case in the philo-

for Kant's theory of Knowledge recedes into the background compared with that of *a priori* knowledge, was in the sequel pushed into the foreground, and that the main object of the 'Critique' was sought . . . in this doctrine of the 'Thing in itself.' And this tendency was nursed by the fact that the majority of the opponents was composed of popular philosophers and teachers whose interest consisted primarily in disproving Kant's refutation of a reasoned

knowledge of 'Things in themselves.' As these objections reacted upon the followers of Kant, these strove to clear the notion of the 'Thing in itself' . . . of its inherent contradictions. . . . Accordingly the further development of the critical philosophy was mainly occupied with the disintegration of the notion of the 'Thing in itself'" (Windelband, 'Geschichte der Neueren Philosophie,' vol. ii. p. 201).