

intellectual nature, he as strongly insisted upon the reality of at least a portion of our perceptions—viz., those which were not merely subjective creations or illusions, but which were supported by some underlying ground or substance. This was evident through the fact that, not only our own subject or person, but likewise other persons around us, participated in the same experience. An agreement with other observing and thinking beings would not be possible without some common point of reference. Kant also employed the intellectual categories of substance and cause—unjustifiably as his critics maintained—to define more clearly the relation of the Noumenon or Thing in itself to the phenomenal world. But probably the greatest interest which, in his mind, attached to this purely noumenal and intelligible,¹ but not perceptible, entity was the importance that this distinction acquired when applied to our own personal self. Here, in the region of our inner experience, he found a similar dualism, a similar contrast, between what he called the phenomenal and the real self. In opposition to the phenomena which constitute our changing experience, the fleeting moments of our inner life, he detected a unifying principle, a regulative agency. This was Reason itself, which was intellectually a regulative, practically an active principle, and the very essence of this

¹ In the Kantian vocabulary, following earlier usage, the word "Intelligible" had a different meaning from that which it has acquired in the English language. Intelligible means with Kant that which we can think about but not see or perceive by our senses. It is the noumenon as distinguished from the phenomenon; it has

therefore quite a different meaning, in fact an opposite meaning, to the word as used in current English, where it signifies that which we can understand. The difference is clearly marked in the title of one of Kant's earlier Treatises: 'De mundi sensibilis et intelligibilis forma ac principiis' (1770).