

and, as the only Noumenon, would remain, that which 'is' since it can be realised in experience. . . . The high moral nature of the man, however, corrected the philosopher, and so there appeared the Critique of Practical Reason. In it appeared the 'self' " (or subject) "through the inherent categorical notion" (*i.e.*, through its self-assertion) "as something by itself; and thus we get the second absolute" (or reality), "the moral world. Yet all the phenomena of human nature were not thereby explained. . . . Moreover, what is still more important, the empirical world was now lost in the moral world as the one world in itself" (*i.e.*, as the truly Real), "—a just retribution for its former victory over the moral world: and now there appeared the Critique of Judgment, and in it . . . the confession that the supersensuous and sensuous worlds must have some common though quite unknowable root, which root was the third absolute." From this passage we can see how three distinct ways were opened out to Kant's successors. Which of the three ways was adopted would depend upon the mental bias of the individual thinker, but also upon the practical interest by which his speculations were prompted. To those who move in the world of external realities, of the actual observable things and phenomena which surround us, *i.e.*, to the natural philosophers, the problem of reality would primarily consist in seeking an answer to the questions—What is the criterion of reality in external things? What is their essence? How is the real and actual to be distinguished from the imaginary or illusory? For a second class of thinkers whose interest lies in the mental and moral, as opposed to the physical, life of