

tween phenomena which stand ostensibly apart—*i.e.*, by the study of the continuous. This attempt, he found, could not be consistently and satisfactorily carried through. It seems, as he himself tells us, that this change in his opinions was brought about by a study of the writings of Descartes and the Critiques of Kant. In fact, he professes to continue and correct the work of the latter which he considers to be fundamental. His philosophy was therefore known, for a long time, as Neocriticism, and retained this title till, in his more recent constructive works, he dwelt on the positive idea of personality as the ultimate conception we could reach in philosophy.

Since that time his system is known under the name of "Personnalisme." From this we see that his reasoning dwells more upon the ethical outcome of philosophy than upon the æsthetical, which is characteristic of the school of Lachelier. Renouvier was evidently much impressed by the ultimate contradictions or "Antinomies" to which we are logically led by following out the lines of thought suggested to us by experience and observation. He sees in this part of Kant's criticism the most important contribution which he has made to modern thought. But he does not agree with the manner in which Kant tried to solve his antinomies. He does not believe in the contrast of the phenomenal and noumenal worlds, nor of the empirical and transcendental (intelligible). For Renouvier there is only one world,—the world of phenomena; he is so far a pure empiricist or phenomenist. But the contradictions in