

possess, in a low and uncivilised state, that which neither science nor knowledge can supply."

Thus we find in Kant's Ethics what we found already in his theoretical philosophy or Metaphysics, the conception of two kinds of reality, the phenomenal, practical, or everyday reality which surrounds us, and a higher reality which lies above or behind the other. In his theoretical philosophy he had suggested already that this higher reality, which he there termed the Thing in itself or the Noumenon, was known to us only in the single instance of our own will, and he had based upon this idea his conception of the Freedom of the Will, or as he termed it, of the intelligible, as opposed to the phenomenal, character of the human self. Accordingly, what in everyday life appeared to be most real, the things that surround us and the actions of men, would, from this higher metaphysical, ethical, or religious point of view, appear as comparatively unimportant and unreal; over and above it we find, within our own consciousness, a higher and more important reality. This view, he maintained, coincides with the general verdict of common-sense, which, under the names of conscience, moral sense, feeling of duty and obligation, moral and religious sanction, refers all human action to a higher standard, placing it under the dictates of a supreme law. This is usually expressed in the term: the autonomy of the human Will, its self-restrained or self-regulated freedom: the Good Will in fact is and has its own law.

The same dualism which in Kant's philosophy appears as two different worlds, as two realities, found, as we