

“the Thing in itself.” The very attempt to find the unity of knowledge in the subjective principle led to a dualism of the noumenal and phenomenal.

The second unifying principle in Kant's philosophy is to be found in the second 'Critique': it is the moral law, “the categorical imperative,” commonly called Conscience. And inasmuch as this was something different from the purely intellectual unity of apperception, it presented itself as the principle of Reality in the life of the human mind in addition and frequently in opposition to the purely phenomenal world of impressions, desires, and feelings revealed by introspection. And the relation of this categorical imperative, of this point of reference, to the purely empirical, accidental, and contingent flow of ideas, desires, and feelings, suggested that the principle underlying it, the human Will, indicated likewise the nature of that reality in the outer world which the first 'Critique' had retained in the limiting conception of the “Thing in itself.”

Lastly, the third of Kant's 'Critiques' dealt with the reconciliation of the “mechanical connection of things,” indicated and governed by the law of Causation, with the teleological view which the human mind inevitably forms: the conception of an end and purpose. It is the governing principle in our æsthetical view of nature, and it occurs likewise as a regulative principle, as a sign-post indicating the direction by following which the mind may discover the causal or mechanical connection of things. It is the “intellectual Intuition” of the artist, the inventor, and the discoverer.

The first great thinker who appreciated these im-