

unifying and active principle—our Will—he conceived to stand in a relation to the changing events of our inner life like that of the Thing in itself to the changing phenomena of that outer experience which we call the external world, and which we have in common with other intelligent beings, our fellow-men. In fact the Will, in its self-restrained freedom, was as much the noumenal ground of our own self, its intelligible character, as the Thing in itself was the noumenal ground of external things with their merely apparent reality. From this point onward the real importance of Kant's philosophy is to be found in the stress which he laid upon the self-restraining freedom of the Will that brought with it its own law, the "Categorical Imperative," the "Ought" of our moral nature, the second and higher Reality which he regarded with wonder and veneration.¹

12.
His "Cate-
gorical Im-
perative."

Before we proceed to see how the various suggestions contained in Kant's doctrine were taken up by his successors, it is important to point out again how much of the novelty of Kant's teaching lay in that strange, yet telling and impressive, terminology which he invented, and through which he laid stress upon the different aspects in which the Real makes itself apparent to us. It is possible and has since been variously attempted to put Kant's ideas into the language of earlier philosophers, employing the terms used by Aristotle in older, or by Spinoza in more recent times, also to show how almost every one of his single statements was anticipated by one or the other of his predecessors. But this would not efface the historical fact that Kant, through his original way of

13.
Importance
of his ter-
minology.

¹ See the celebrated passage quoted *supra*, p. 29.