

understanding) is recommended to pay special attention to this distinction of experience from a mere aggregate of perceptions, and to judge the mode of proof from this point of view.

§ 27. Now we are prepared to remove Hume's doubt. He justly maintains, that we cannot comprehend by reason the possibility of Causality, that is, of the reference of the existence of one thing to the existence of another, which is necessitated by the former. I add, that we comprehend just as little the concept of Subsistence, that is, the necessity that at the foundation of the existence of things there lies a subject which cannot itself be a predicate of any other thing; nay, we cannot even form a notion of the possibility of such a thing (though we can point out examples of its use in experience). The very same incomprehensibility affects the Community of things, as we cannot comprehend how from the state of one thing an inference to the state of quite another thing beyond it, and *vice versa*, can be drawn, and how substances which have each their own separate existence should depend upon one another necessarily. But I am very far from holding these concepts to be derived merely from experience, and the necessity represented in them, to be imaginary and a mere illusion produced in us by long habit. On the contrary, I have amply shown, that they and the theorems derived from them are firmly established *a priori*, or before all experience, and have their undoubted objective value, though only with regard to experience.

§ 28. Though I have no notion of such a connexion of things in themselves, that they can either exist as substances, or act as causes, or stand in community with others (as parts of a real whole), and I can

Hume and Kant:
Hume says that cause can't be established by reason. Kant says yes but it is because it is in our reason a priori and experience can't verify it.

connection in objects is not connection in objects as such but it is a connection between the objects themselves.

without it we do not know of objects also through these we determine how things can be considered.

just as little conceive such properties in appearances as such (because those concepts contain nothing that lies in the appearances, but only what the understanding alone must think): we have yet a notion of such a connexion of representations in our understanding, and in judgments generally; consisting in this that representations appear in one sort of judgments as subject in relation to predicates, in another as reason in relation to consequences, and in a third as parts, which constitute together a total possible cognition. Besides we cognise *a priori* that without considering the representation of an object as determined in some of these respects, we can have no valid cognition of the object, and, if we should occupy ourselves about the object in itself, there is no possible attribute, by which I could know that it is determined under any of these aspects, that is, under the concept either of substance, or of cause, or (in relation to other substances) of community, for I have no notion of the possibility of such a connexion of existence. But the question is not how things in themselves, but how the empirical cognition of things is determined, as regards the above aspects of judgments in general, that is, how things, as objects of experience, can and shall be subsumed under these concepts of the understanding. And then it is clear, that I completely comprehend not only the possibility, but also the necessity of subsuming all phenomena under these concepts, that is, of using them for principles of the possibility of experience.

§ 29. When making an experiment with Hume's problematical concept (his *crux metaphysicorum*), the concept of cause, we have, in the first place, given *a priori*, by means of logic, the form of a conditional

Cause
Hume's comparison: Hume causation is sequence but Kant says that in his sense there is no necessity of connection.