

This essay develops Dieter Henrich's idea that Kant's distinction in the first *Critique* between the question of fact (*quid facti*) and the question of law (*quid juris*) provides clues to the Deduction's argumentative structure. Henrich suggests that the unity of apperception plays a role analogous to that of a legal factum. By contrast, I argue that the question of fact in the first *Critique* is settled by the Metaphysical Deduction, which establishes the purity of origin of the Categories. I argue, further, that in the second Critique, the relevant factum is the Fact of Reason, which amounts to the fact that the Moral Law is pure in origin.