

It is influenced throughout by the conviction that finds its most eloquent expression in the words which Kant placed at the end of his work on Ethics: "Two things fill my mind with ever new and ever growing wonder and reverence, the more often and continuously my thoughts are occupied with them: the starry heavens above me, and the moral law within me. Neither of these ought I to seek for or merely to assume, as if they lay outside my horizon, clothed in darkness and the unreachable. I see them both before me and connect them directly with the consciousness of my existence. The first begins with the place which I occupy in the outer world of the senses and expands the connections in which I stand into the invisibly great, with worlds upon worlds and systems upon systems, moreover, into limitless ages of their periodic motion, its origin and duration. The second begins with my invisible Self, my personality, and represents me as standing in a world which has true Infinity, but is accessible only to Reason, and with which I stand not only—as is the case with the outer world—in accidental, but in a general and necessary relation."¹

We shall see in the sequel how the ideas contained or suggested in this remarkable passage, in which Kant sums up the final result of his teaching, have governed consciously or unconsciously the various directions which philosophical thought has taken during the nineteenth century. We shall also see how Kant replied, in no uncertain manner, to the question which of the two worlds is the truly real one.

¹ See Kant, 'Kritik der praktischen Vernunft,' 1st ed., 1788, conclusion.