

certainty and light. He recognised that certainty in the highest sense of the word implies trust and confidence. In the then prevailing insecurity of external conditions and the strife of political and religious parties, such certainty could according to him be found by the individual thinker only through retiring into the depths of his own mind and seeking there for a central fact or self-evident principle from which to start. This he found in the process of thought itself. But Thought implies a thinking Subject; it gave him besides an indication how to proceed further in the search for truth and certainty by suggesting an inquiry into the method of thought and into its content. As to the former he was led to fix upon the mathematical methods, inasmuch as they lead to clearly defined conceptions which bear intuitive or immediate evidence of their truth. But human thought is also characterised by the fact that it leads beyond itself, *i.e.*, beyond the limit of the finite thinking subject. Applying the idea of causality, Descartes comes to the conclusion that what we now term the transcendency of thought cannot have its foundation in the thinking subject alone, but implies the existence of a higher intellect which he identifies with the Divine Mind. In this manner he finds the way out of the limits of subjective thought to a belief in another reality and into that of external things. In contradistinction to the immediate evidence of the subjective mind, the nature of which is thought, the nature of the objective world consists in extension, *i.e.*, in the mathematical properties of number and measure. Descartes thus establishes the contrast or dualism of a thinking

23.
Descartes'
constructive
effort.