

for publishing, in 1710, his most popular work, the 'Théodicée.' In doing so he gave further expression to an idea which had been familiar to him for some time. He had early recognised that knowledge presents two forms—the knowledge of efficient causes and the knowledge of final causes, the mechanical and the teleological view of things, that it is a desire of the human

which Leibniz desired to counteract, for wherever it is admitted, it leads, in most minds, to a strong assertion of scepticism and a corresponding indifference, if not antagonism, towards religion. It must be added that Bayle anticipated likewise the modern school of thought, which relies upon the possibility of establishing morals and a system of ethics without the assistance of any religious or philosophical creed. This side is fully expounded, *e.g.*, in Prof. Jodl's 'Geschichte der Ethik' (vol. i., 2nd ed., p. 418 *sqq.*). As Bayle was quite unsystematic in his writings and expounded his fundamental convictions as occasion presented itself, suggesting, and frequently only insinuating, his real meaning, his influence may be considered from very different points of view. The fact that, for him, religious truths were not rational but super-rational, and that morality did not depend upon them but had its foundation in human nature itself, put such truths out of contact both with reason and moral conduct, removing them—without a distinct avowal of unbelief—into a region which presented little interest. They were not an essential factor for either the intellectual or the moral life of humanity. In spite of many passages which may be construed as revealing personal belief in Bayle's own mind, this seems nowhere to be a clear and

necessary conviction. Thus different writers have put various sides of Bayle's reasoning into the foreground. M. Picavet (in the 'Grande Encyclopédie,' art. "Bayle") emphasises his doctrine of tolerance; Prof. Jodl hails with approval his doctrine of the independence of ethics from religion and metaphysics; and Prof. Windelband represents him as a pronounced exponent of the doctrine of the twofold truth. "Religion is for him possible only as an actual revelation; in contradiction to philosophical knowledge, he represents quite rigidly the twofold truth; and, whilst he might, therefore, personally claim credit for a faith contrary—or superior—to reason, his writings, and especially the articles in his Dictionary, were not less dangerous to the doctrines of positive religion than to those of the Deists" (Windelband, *loc. cit.*, p. 413). Voltaire, who quotes Bayle frequently, does not accept his dictum that a society of atheists would be quite possible. With Voltaire some religious beliefs are required to regulate and restrain the conduct of men at large. Bayle had admitted that true religion, which he identifies with the love of God, would indeed do so; but this, he thought, was too rare an occurrence, and the conventional religion of the Churches did morally more harm than good.