

lie between Locke's and Kant's Treatises, the circle of interests had widened as much through the influence of Locke's speculations themselves in this country, and still more in France, as through that religious and political unrest which, in the sequel, led to the French Revolution. The difference between political, social, and religious creeds had become more and more accentuated till it became a question, not of different shades of belief but of belief and unbelief, not of different orders of society but of the maintenance or dissolution of any order, of scepticism, of indifferentism, and subsequently, of anarchy. The problems which presented themselves to Locke in a limited sphere had gradually assumed the largest dimensions, and required much deeper research and more drastic methods for their solution.<sup>1</sup> As an example, we need only point to the

<sup>1</sup> That Kant's main object in publishing his 'Critical Philosophy' was to settle the conflict between Knowledge and Faith is clearly brought out by Paulsen in the Introduction to his Work. It is mentioned by Kant himself in the preface to the first edition (1781), but still more emphatically in that to the second edition (1787). Whereas in the earlier preface he treats the subject more from a purely scientific point of view, attacking mainly the dogmatism and indifferentism of the age, and mentioning only incidentally in the Introduction the higher problems, he very emphatically urges the practical consequences of his doctrine in the later preface. This was no doubt done in order to explain more clearly what he had secretly at heart: to establish beyond doubt and cavil the sacredness of the moral law and the

religious beliefs which it entails. "A cursory view," he says, "of this Work may suggest that the value of it is purely negative, to induce us in speculation never to venture beyond the limits of experience; and this is indeed its first merit. . . . But such a criticism . . . is indeed of very great and positive value if we consider that there exists a necessary, practical, the moral, use of pure reason, in which it inevitably extends itself beyond the limits of our sensuous experience" (Pref. to 2nd. ed., Rosenkranz' ed. of 'Kant's Works,' vol. ii. p. 675). "In this way the teaching of morality maintains its position, as does likewise natural science its own. . . . And just this Discussion shows the positive gain of the critical principles of pure reason with regard to the conception of God and of the simple nature of our Soul (p. 678). I had accord-