

wider view on religious toleration of Bayle in France and later of Lessing in Germany compared with that of Locke in England. How much more important a correct theory of knowledge and the problem of ultimate certitude had become in the interval and to foremost thinkers on the Continent is shown by the tone of the two Introductions referred to above. The plain historical method of the friend of Bayle and Sydenham and the tutor of Shaftesbury in England, contrasts significantly with the boldness of the solitary thinker of Königsberg (the "All-Destructive"), who sweeps away all the existing philosophy of the schools, proclaims a new era of thought, and anticipates that within twenty years the new doctrine, with all its important and reassuring consequences, might be generally accepted.¹

Kant, indeed, had at heart a vindication of the fundamental verities of religion: of the belief in the existence of God, the Immortality of the soul, and the Freedom of the Will. Was the human intellect able to reach in these matters of belief something like that certainty which belonged, according to his view, to the sciences of

ingly to remove knowledge in order to gain room for faith. The dogmatism of metaphysics . . . is the real source of all unbelief which contradicts morality (p. 679). This is not a performance which should be undervalued: once for all by a Socratic method, *i.e.*, through a clear proof of the ignorance of their opponents to put an end to all attacks on morality and religion" (p. 679).

¹ At the end of his first 'Critique' Kant gives what he terms the 'History of Pure Reason,' and closes this short chapter by con-

trasting his method with that of Wolff on the one side and of Hume on the other. "The critical way is the only one open. If my reader has been obliging and patient enough to follow this in my company he may then judge whether . . . what many centuries have not been able to attain might not be achieved before the end of the present one, namely, to give to human reason complete satisfaction regarding that which has always, but hitherto unsuccessfully, engaged her curiosity."