

show that speculation arrives finally at conceptions which harmonise with the essence of these beliefs, although it could not have produced them, is the task of the philosophy of religion. Philosophy thus establishes an understanding between these two regions of mental activity, the region of the intellect on the one side and the region of the emotions and moral impulses on the other. Ever since the time of Leibniz this has been the aim of the idealistic philosophy abroad. Even Kant, in whose writings the critical spirit supervened, acknowledges this to be the aim of his criticism; in Fichte, Schelling, and Hegel the dogmatic spirit asserts itself again with a greater confidence in the constructive powers of the human intellect. In Lotze, as already to some extent in Herbart, philosophy returns again to the more modest task of understanding, interpreting, and harmonising the two large and independent regions of thought—the intellectual and emotional, the mechanical and spiritual view of things, both of which spring from independent but equally real sources in the human mind.

Having arrived at this position, philosophical thought encounters several new problems which had been temporarily overlooked or forgotten during the creative epoch. The differences which again and again manifest themselves in human thought, point to different sources from which human thought takes its beginnings. This is a psychological problem which demands a special investigation as to the grounds of certainty in matters of knowledge and in matters of belief—*i.e.*, regarding things sensuous and intellectual on the one side, and things