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Jacobi's
opposition.

metaphysical treatment¹ of the spiritual problem was started by F. H. Jacobi soon after the publication of Kant's first 'Critique.' In his 'Letters on the

¹ Considering the enormous influence which Kant's teaching had, not only in philosophy but also in general literature, and especially also in theology proper, it may appear as if sufficient had not been said in the text about Kant's actual philosophy of religion. For this there are two reasons. The first is that Kant's peculiar attitude to the religious problem belongs entirely to the eighteenth century, and loses much of its importance with the beginning of the nineteenth, quite a new aspect having been established in the last year of the eighteenth century through the appearance of Schleiermacher's 'Addresses.' And, secondly, it may even be held that a philosophy of religion only begins with the latter work, though it was prepared by such writers as Jacobi, Hamann, and Herder. The difference may be better understood if we distinguish three aspects of the religious problem by the terms: Religious Philosophy, Philosophical Religion, and Philosophy of Religion. Before the nineteenth century, and even in Kant's works, there did not really exist a philosophy of religion at all—*i.e.*, a philosophical (methodical as distinguished from popular or poetical) discussion of religious Experience. What existed was: First, a religious philosophy—*i.e.*, a theory of the world and life written in a religious spirit, embodying the currently accepted spiritual truths, be they those of natural or of revealed religion. Such a philosophy is represented in the writings of very different thinkers, such as the Deists in England and some of their opponents, Rousseau and

even Voltaire in France, Mendelssohn and Jacobi in Germany, and a host of others. Secondly, there existed the great works of Spinoza, Leibniz, and Kant, which contained and propounded a philosophical religion, a reasoned creed, with more or less of a desire to understand or paraphrase existing religious teaching, expressing in philosophical language what various forms of existing religious teaching expressed in their own way. It was an attempt to interpret, to show the deeper meaning of existing dogmas, retaining or discarding them as they could or could not be brought into a consistent well-thought-out system. Of the latter class Kant was by far the most critical as well as the most reassuring exponent. He was critical and destructive in his First Critique, in which he showed that the ideas of human reason, such as God, Freedom, and Immortality, were not capable of any rigid demonstration. They existed as Noumena: things thought of but really unknowable in the sense of what we term Knowledge in the phenomenal world. But Kant developed the reassuring side of his doctrine in his Second Critique, in which he established these verities as necessary postulates of the moral consciousness; the undeniable existence of a moral law, and the possibility of following it, rendering it necessary for the human mind to assume and believe in the existence of a Lawgiver, of human freedom to follow His law, and of a larger life in which duty and happiness, existing combined as the highest Good, could be finally realised. What