

Philosophy of Spinoza,' and his 'Criticism of David Hume,' as well as in his subsequent writings and correspondence, he strongly urged the fact that belief lies at the bottom of all our knowledge. He attacks especially the doctrine of the "thing in itself," the unknown X of Kant's philosophy. He maintained that, according to Kant, the human intellect hovers or oscillates indefinitely in a region between the unknown reality of an external world and the equally unknown essence of an inner world, in the empty cloud-land of time and space; that sensation has nothing behind it and the understanding nothing in front of it, and that, in consequence, the whole process must end inevitably in pure scepticism. This transcendental ignorance Jacobi confronts with his 'Realism of Belief.' All truth consists in the knowledge of reality, such knowledge is immediate and not mediated, a matter of feeling. Compared

we may term the religious teaching was, in these earlier works, metaphysical on the one side and ethical on the other. In the Third Critique a reconciliation of this twofold aspect was attempted, and the way indicated for the speculations of his successors. Late in life Kant wrote a special Treatise ('Religion within the limits of mere Reason,' 1793), and several smaller Tracts, the latest being on the 'Conflict of the Faculties' (1798), the main purport of which was a philosophical interpretation or paraphrase of the existing religious doctrine of the Christian Churches. The outcome of this is concisely given by Paulsen (*loc. cit.*, p. 393) as follows: "Put into formulæ, the religious teaching of Kant can be laid down in

the following points: 1. The essence of religion is not the belief in supernatural beings which eventually affect nature and human life, but a belief in God, an all-pervading Will for the Good, which realises itself in nature and history. 2. The proof of religion does not consist in historical facts (miracles, revelation), but in the moral law or the good will in us, aiming at the highest Good. 3. The object of religion is not the subjection of the will or the understanding under any powers, Here or Beyond, but solely the strengthening in us of the will for the Good." Paulsen concludes by saying "that these formulæ may even now be made the foundation of religious philosophy."