

with this all the reasoning processes are merely trains of thought without a beginning or an end, an endless succession of the "Conditioned" without any access to the "Unconditioned." All demonstrable knowledge is, therefore, as Jacobi says, Spinozism, the doctrine of the mechanical necessity of the finite. Jacobi foresaw and expressed clearly what has been more and more realised in the course of the nineteenth century, that it is in the interest of science that there be no god; in fact, that a Deity who could be known would not be God in the sense of the faithful believer. But such scientific knowledge is only mediate; all true knowledge is immediate, rests on a conviction of certainty which cannot be proved but only accepted; such is given through our senses in the lower or sensuous region of things and through what Jacobi terms reason in the higher or spiritual region of things. He thus proclaims a supernatural sensationalism in which the great spiritual verities, God, Freedom, The Good, and Immortality are revealed to us. Jacobi thus asserts, though in a different manner, the existence of a twofold order of things; but, instead of defining with Kant this twofold order as the opposition of the sensible and the intelligible, he makes it the co-ordination of two realities which are reached by a lower and by a higher sense, both resting upon a feeling of immediate certainty, or, as others might be inclined to say, on sight. With this view Jacobi gives access to the more popular manner in which spiritual things are usually treated. In fact, he always remained with one foot firmly placed in the popular philosophy of his age; and if, as it has been