

disciple of Kant. In their writings an important point is emphasised which has also been brought out with increasing clearness in the course of the last century. It refers to the part which language plays in our mental development. For them language is the instrument through which what would otherwise remain separated in the human soul, the sensuous and the super-sensuous, is brought together and unified. But this idea is little more than an *aperçu*, a fruitful suggestion which even at the present day has hardly been sufficiently followed up.

None of these three opponents of Kant's systematic philosophy were academic teachers who felt the call to expound their philosophical theories in a methodical form to younger minds. Their teaching was therefore fragmentary and incomplete. It brought out certain points with great clearness, and urged them with much literary skill, but it resembled the greater part of the philosophical writing in this country, inasmuch as it lacked either method or completeness of thought or both. Through this fragmentary but more elegant treatment of important philosophical problems these writers had great influence upon the popular thought of their age, but they stood outside the systematic and methodical development of the new ideas which were contained in Kant's philosophy. Nevertheless,

sensuous certainty of external and temporal things, of our own existence and that of all things, is also called Belief. In this extension the principle of belief has, as is well known, been made the principle of a philosophy, and we find in Jacobi's sentences, almost ver-

batim, those of Hamann. The high demand which religious belief makes only through its absolute content is in this way extended to the subjective belief which attaches only to a particular, accidental, relative, and finite content."