

In Kant this problem assumed a different aspect. He prepared the way from the metaphysical to the psychological treatment of the religious problem. Although, in the sequel of his investigations, he dealt with such conceptions as efficient and final causes, the Universal Order, the Divine Being, Freedom of the Will, Immortality of the Soul, and the existence of Evil and Sin, he did not set out with a metaphysical analysis of these, but with the object of defining wherein consisted the mental process of acquiring Knowledge and the mental process and function of Belief. He reduced both to immediate evidence, but to evidence of a different kind; the one being the evidence of the physical senses, the other the evidence of the moral sense, the law of conscience.

Before Kant published his critical examination into the processes of theoretical and practical reasoning and advanced to a suggestion how the two might be brought together and admit of a reasoned religious as well as scientific creed, another thinker had independently taken up the problem from a similar—*i.e.*, from the psychological—point of view. This was F. H. Jacobi, who through his clear and finished style acquired a considerable influence in a wide circle of readers to whom Kant's severe and formal discussions would otherwise have remained inaccessible and repellent.

Jacobi's writings occupy an important place in the history of philosophical though not of systematic thought. It is mostly through his criticism of the Kantian doctrine that he succeeded in defining his own position and acquired considerable popularity. But, like Fichte after