

him, he had approached independently the great problem of philosophy, the religious problem, before he experienced the influence of Kant's writings. Jacobi may be counted among the philosophers of common-sense. He never admitted that the dualism of reasoned and intuitive knowledge could be overcome. He was influenced by English thinkers, such as Shaftesbury, Locke, and Hume, but his conception of sense was not the narrow meaning of the word. Sense meant for him likewise sentiment. The earlier writings through which he became known would have classed him with the novelists. The influence of English writers, such as Richardson and Goldsmith, is quite apparent, but in addition to this he also came early under the influence of the writings of Rousseau through his acquaintance with the Genevese philosophers Le Sage and Bonnet.

Jacobi had not only common-sense, he had also sentiment and sensitiveness. A pure nature with a high moral tone, he nevertheless inclined towards an æsthetical view of morality, and thus it came that both the sentimental and æsthetical side of his nature combined to put him in opposition to Kant, to whom common-sense was intellectually insufficient and whose ethical system was based exclusively upon the ideas of duty and obligation. Jacobi was a divided nature, and he made no attempt to bring the two sides of his philosophy into reasoned agreement — in fact, he maintained that such dualism was unavoidable and inherent in the human mind. He had a considerable personal and literary influence on other thinkers such as Goethe, Fichte, and Schleiermacher, but they all