

passed out of the phase which his thought represents and sought for that unity of thought and feeling which he himself considered to be unattainable by human reason.

In fact, the position which Jacobi occupied could not in the long-run be maintained. It marks a transitional phase, a compromise, and was as such indicative of a want of confidence in the powers of the human mind to solve its greatest and fundamental problem. Thus Goethe separated from him because he felt that in his own poetical conception of nature he had discovered that unity and harmony, that comprehensive aspect, which Jacobi himself never reached. Fichte went beyond him, or rather absorbed the truth of Jacobi's philosophy of Belief, in a higher conception of Faith and Religion, which he developed in his later philosophical writings. And, lastly, so far as Jacobi's actual religious position was concerned, he never arrived at a definition of the relation of natural (rational) and historical (revealed) religion. He looked upon both as a revelation.

Now, what was termed Natural Religion—whether such a body of doctrine can be reasonably established or not—has certainly never exerted a lasting moral or spiritual influence unless it has attached itself to some historical or traditional authority. Thus we find that Schleiermacher, in the course of his philosophical development, took up more and more the position of a teacher and interpreter of Christian dogmatics and ethics. And in the hands of some of Schleiermacher's successors, notably of Albrecht Ritschl, we find that the reliance on natural religion, on a philosophical as dis-