

be sundered without suspicion being cast upon the very possibility of God's existence. There was, therefore, a certain justification for the negative attitude assumed by Schelling towards an "objective" God; a justification (1) in the fact that the God whose reality he denied was, as the transcendent God of deism, really finite, and (2) in the self-contradiction of the Kantian theory from which he started. However little we can attribute to Kant Schelling's interpretation of the term "postulate"—the interpretation that, like the postulates of geometry, it means something to be done, not something to be believed in as objective—it must be admitted that it is a fair deduction from the letter of Kant's theory. For if God is made merely an object of "belief," he is as existing thrust out beyond our consciousness, and so becomes a transcendent Being, who, as out of all real relation to our reason, is for us "as good as nothing." On the other hand, an interpretation of Kant, based on the spirit rather than on the letter of his doctrine, leads to a different result. God may be beyond knowledge in the sense of being unconditioned or non-finite, and may yet be an object of reason. This is what Kant strove to say, however he may have failed to say it in an unambiguous and self-consistent