

who do not penetrate to the fundamental questions. It is the doctrine with which Descartes started and with which Spinoza ended,—the reliance on the certainty afforded by intuition or vision, be this physical or intellectual.

46.
Schelling.

Still less did Schelling, Fichte's immediate successor and disciple, make any important contribution to what we nowadays call the theory of knowledge; but he laboured, as did Fichte, at imparting a definite kind of higher knowledge which he believed he possessed, without being able in the course of the many phases which his philosophy traversed to satisfy himself that he had found the right and adequate expression. There is no doubt that he saw the task of the philosopher in his age to consist in the formation of a philosophical creed; but whereas Fichte was essentially a strong character and a man of action who taught and inspired the youth of the nation, Schelling was more of an artist and a poet. Addicted to symbolical expressions and to reasoning by analogies, he possessed a finer insight into the workings of the poetical genius and the mind of the artist. This led to, and was sustained by, his intimacy with Goethe; in fact, he seems to have been the only one among the great philosophers of the idealistic school for whom Goethe preserved a lasting interest and appreciation. Some of his deliverances embody, as it were, a few of Goethe's favourite ideas.¹ Thus he occupied a position

¹ One example instead of many may suffice. It shows the abstract form which Schelling gave to such ideas, and his assimilation and appreciation of the latest philosophy in Goethe's poetical creations. It refers, as Kuno Fischer has pointed out, to Goethe's

'Faust' in its earliest rendering. "As in consequence of their common origin, the inner nature of all things must be one, and as this may be seen to be necessary, so likewise this necessity lives in any construction which is founded thereon. Such, therefore, does not