

to the philosophical problem of the age entirely unlike that of his master, from whom he separated when it became evident that the philosophy of the latter had but little love of nature.

One of the reasons which prevented the great thinkers with whom I am now dealing from contributing anything appreciable, beyond occasional brilliant suggestions, to a truly scientific theory of knowledge, was that they possessed neither the critical spirit of Kant nor the sceptical spirit of Hume, and that they had not, what Kant possessed, a personal acquaintance with what we now call exact or mathematical knowledge. One of the prevalent notes of their teaching was indeed the endeavour to counteract the scepticism of Hume and Voltaire, and the sceptical consequences of Kant's criticism; and further,

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require to be confirmed by experience, but is sufficient of itself, and can be continued beyond the limits which experience cannot transcend, as, for instance, into the innermost mechanism of organic life and of universal motion. Fate does not exist only for action; Knowledge also is confronted by the essence of the totality of nature as an unconditional necessity; and if, according to the dictum of an ancient thinker, the strong man in conflict with circumstances is a drama on which even the gods look with pleasure, so likewise the struggle of the mind for a sight of the real nature and the eternal essence of the phenomenal is a not less inspiring spectacle. As in the tragedy, the conflict is not solved by the downfall of either necessity or freedom, but only through elevating each to a complete equality with the other; so also the mind can only step victoriously out

of its conflict with nature in so far as nature becomes identical with mind and transfigured in the ideal. To this conflict, which arises through an unsatisfied longing for a knowledge of things, the poet has attached his creations in the most characteristic poem of Germany, and opened an ever fresh source of enthusiasm which alone was sufficient to rejuvenate science in this age, and to throw over it the breath of a new life. Whoever desires to penetrate into the sacred interior of nature may nourish himself with these tunes out of a higher world, and imbibe in early youth the power which emanates, as it were, in solid rays of light from this poem and moves the innermost centre of the world" (Schelling, 'Werke,' sec. i., vol. v. p. 325, &c.; Kuno Fischer, 'Geschichte der Neueren Philosophie,' vol. vi. (1872) p. 836).