

the æsthetical philosopher Solger, from all-embracing founders of systems like Hegel to specialists like Ast in history, Nees von Esenbeck in botany, G. F. Puchta and Fr. J. Stahl in law.¹ Schelling also occupies a central international position in the history of modern thought.²

¹ Many more names might be mentioned: intimate admirers such as, foremost of all, the poet Platen, who has given in his 'Diary' a graphic account of the thrill which Schelling's Lectures in Erlangen (1819) sent through his large audiences, confessing that during the whole Exposition the "to be or not to be fell on his heart with its whole weight, and that he felt as if for the first time a real comprehension of it had entered his soul." And on the other side cases of great disappointment and aversion, such as Justus v. Liebig, who in his autobiographical Memoir refers to the baneful influence of Schelling's teaching. Between enthusiastic admirers and angry opponents there stand the more temperate appreciation and criticism of such leaders of thought as K. E. v. Baer (vol. i. of this History, p. 207, note), and Fechner (vol. iii. p. 370).

² Schelling himself was well aware that he had led philosophy into wider fields and opened to it extensive realms of thought. In the remarkable Introductory Lecture which he delivered in the year 1827 on his appointment to the Chair of Philosophy in Munich, he said: "When, nearly thirty years ago, I was first called upon to take an active part in the development of philosophy, the different schools were dominated by a philosophy full of life and vigour but estranged from actual realities. Who would have then thought it possible that a teacher with no name, in years still a youth, should become the master

of a philosophy so powerful and, in spite of its empty abstruseness, yet in intimate contact with some of the favourite tendencies of the age? And yet this has happened—indeed not through his merit and special worth, but in consequence of the nature of the Cause itself, through the might of an invincible reality which pervades all things; nor can he ever forget the grateful and joyful appreciation which then came to him from the first minds of the nation. Though nowadays only few know from what fetters and limits philosophy had then to be liberated in order to force an entry into the free and open field of objective science—a freedom and vigour of thought which they themselves now enjoy and the effects of which they experience. Now again philosophy seems to have arrived at a point beyond which she cannot progress, whilst what is offered as the last and best meets, in the opinion of the foremost, with a general opposition difficult to move. The invisible Spirit which rules over all calls forth at the right time and moment, in every case of arrest, such mental conditions as increase the power of conquest and make minds receptive of help when it arrives. Under such circumstances, in our land, our age, and our science, I come to you and appear in your midst. I greet you with love, receive me also with love. I shall live, work, and strive for you as long as it pleases God" ('Sämmtliche Werke,' vol. ix. p. 366).