

centres in the idea of the eternal substance, Schelling conceived the Absolute after the fashion of Fichte, not as a substance but as a process, as activity; an idea which has also been revived in many shades in quite recent speculation. Schelling's idea of the process of the Self-realisation of the Absolute is, however, more akin to that of Leibniz, who introduced into philosophy the ideas of development and continuity. We may therefore say that Schelling's philosophy was much more a reconciliation of Spinoza's and Leibniz's views than a development of the critical philosophy of Kant, or the ethical of Fichte. From Leibniz, Schelling also inherited the tendency which is inevitably connected with the idea of continuity, that of reducing qualitative differences to those of quantity; the latter having the property of a continuous flow, a gradual and imperceptible transition from one to another.

The correct and valuable ideas which underlie Schelling's earliest philosophy are twofold. They have asserted themselves in recent times in a more definite form, having become divested of that admixture of the fanciful element by which they attracted, and also misled, many of Schelling's contemporaries. And I may here remark that it is hardly correct to speak of disciples of Schelling, inasmuch as he began to publish his ideas when quite young and only put into language conceptions which were at the time common to many, though in a much less developed form.<sup>1</sup> Of the two

<sup>1</sup> In many passages of his History Kuno Fischer has pointed to the fundamental difference which separates the philosophical attitude | both of Fichte and Schelling from that of Kant before, and of Hegel after. The two former philosophies represent a continual unsatisfied