

ing emblematic of the world-process in its symphonical presentation and development.¹

A further stage in Schelling's successive attempts to fix the essence of the Absolute or the truly Real was

¹ For the understanding of the development of philosophic thought in Germany at the turn of the centuries it is essential to realise the shortness of the period during which it took place, the unusual congregation of minds of the very first but very different order at the same place, the limited duration of concord, the causes of arising differences and discord, and, lastly, the breaking up of this concourse followed by the dispersion of the new wealth of ideas into the different centres of life and learning in Germany. Schelling himself, whose sensitive nature was quick to detect nascent developments, speaks of the disruption of what had hitherto been the point of indifference of North and South in Jena, whence one part is thrown to the south, another to the north. (See 'Aus Schelling's Leben,' vol. i. p. 482.) We read also in the 'Life of Schiller' that in the last years of his life, in the beginning of the nineteenth century, he had to deplore the loss of many of the first intellects which surrounded him at Jena. The principal centre of attraction seems to have been Berlin, where, with the reign of Frederick William III. and his highly gifted Queen, a new era in literature and art had arisen, to be followed, later on, by political regeneration and social reform. The extravagant expectations with which the beginning of the new reign had been heralded had indeed not all been realised, but a hopeful view existed. Many who had migrated to Berlin, as, e.g., Fichte, felt themselves stimulated in the great moving life of the capital,

where the indications of increasing political weakness were known to few, and where most felt as if they were surrounded by new and aspiring life. (See Karl Berger, 'Schiller, Sein Leben und Seine Werke,' 1911, vol. ii., 5th ed., p. 702.) On the other side, the poetical element which came from the South of Germany felt itself repelled by the rationalising tone which ruled in the Prussian capital. This antagonism is represented in philosophic thought by the rupture of Fichte and Schelling. It showed itself publicly when Fichte, after leaving Jena, allied himself with the larger political, social, and educational interests centred in Berlin, and gave a turn in this direction to his unfettered academic influence at the Prussian University of Erlangen and in several popular courses in Berlin. This turn was entirely opposed to Schelling's own conception of what was needed to further and deepen the philosophical movement of thought. And this antagonism, this parting of the ways, is very clearly indicated by the polemics and criticisms which Schelling published about the year 1806, on a Course of Lectures ('Über das Wesen des Gelehrten') delivered by Fichte in the year 1805 at Erlangen. Fichte must indeed have felt the great want in the exposition of his System. Through Schelling the apparent depreciation of nature and of the sensuous and intuitively receptive sides of mental life which characterised his doctrine must have become evident to him. He had also, as he says himself, made a profounder study of the religious problem with