

reached under influences which made themselves felt when he left the Weimar circle, migrating to Munich and later to Berlin. But before referring more explicitly to this further advance of his speculation, it will be necessary for us to understand and appreciate the last great step which the idealistic philosophy took, and by which it for a time riveted the attention of all thinking minds in Germany, and later on also in other countries of Europe.

25.
Hegel.

This last step was taken by Hegel, who had for some time (1800 to 1806) worked together with Schelling, who was a younger countryman and friend of his, in editing a critical journal of philosophy. The object they had in view was to bring out more clearly the characteristics of the latest form of the idealistic philosophy, the Philosophy of the Absolute, as opposed to the earlier teachings of Reinhold and Fichte. It has, however, been correctly remarked that the orbit in which Hegel's ideas moved and developed was different from that of Schelling; that their courses met only for a short time in order to separate again and to diverge more and more. This divergence was clearly manifested when Hegel published, in 1807, his first great work, the 'Phenomenology of Mind.'¹ Perhaps it would be more correct to

its ethical and educational importance. The endeavour to give expression to these two new lines of thought, but in the original spirit of the *Wissenschaftslehre*, is manifest in those lectures. Schelling, rightly or wrongly, in his Tract of the year 1806, regarded this as an indication of a change of front, brought about through his own "philosophy of nature," and hence-

forth lost all sympathy with what he termed Fichte's "improved" doctrine.

¹ The estrangement between Schelling and Hegel was of quite a different kind from that between Fichte and Schelling, and not accompanied by violent mutual recriminations before the eyes of the world. It seems as if Schelling had been taken by surprise when he read the