

and by the earlier lectures of Fichte was gradually being relaxed, thus rendering philosophy unfit to be a training school for the youthful minds of the nation. This suspicion that the philosophy of romanticism contained dangerous elements which would unfit it to be a definite subject of University teaching, was significantly confirmed by Schelling's subsequent career when, for various reasons, he ceased to give regular courses of lectures, confining his utterances to casual discourses and dissertations; which, however, rose to great distinction and had a deserved influence on thought in very wide circles. *Inter alia*, it may be noted that in the year in which Hegel's 'Phenomenology' appeared, Schelling delivered his celebrated address at Munich "On the relation of the fine arts to nature."¹

¹ See *supra*, p. 42, note 2. Through the labours of Kuno Fischer and Windelband as contained in the Works frequently referred to, and to a large extent also through the appearance in 1905 of W. Dilthey's 'Jugendgeschichte Hegels,' a new and altered view has been gained of the historical succession of the idealistic systems of German philosophy. Earlier historians, both those who looked upon Hegel's System as the last word of Idealism and those others who, like Zeller and Ueberweg, had thrown off the traditions of Idealism and given entry to the spirit of exact research, were in the habit of representing Hegel as a follower of Schelling and his philosophy as the last act in the speculative drama in which Kant represented the first act. This view was also introduced and accepted in this country through the earlier writers, beginning with J. H. Stirling, who introduced Hegel

to English students. The result has been that the philosophies of Fichte and Schelling have never received adequate attention in this country. It is now quite evident that Hegel's philosophy stands in as immediate a connection with Fichte, and through him with Kant, as that of Schelling. A close friendship existed between Schelling and Hegel, both having received at Tübingen the same training within the same intellectual surroundings; both studied Fichte's philosophy and were, for a time, fascinated by it; both experienced the necessity of transcending the subjectivism of Fichte's earlier speculation—as indeed Fichte did himself. But the courses they took were very different, and of the three courses that of Hegel was the most independent, the most thorough, hence also the latest to reveal itself. Schelling's was the earliest, his mind was the most receptive and, though not the least original,