

in thought or life, are rarely those who carry it on in the most judicious manner or give the best examples and proofs of its application. Their boldness and enthusiasm leads them into error, but they nevertheless conquer in the end. We have in another sphere and more recent times a telling example in Ernest Haeckel's labours in the theory of descent. Who could deny that his "Generelle Morphologie" gave currency to Darwinian ideas and created Darwinism on the Continent, if not also in this country? but who would look upon this work as anything but a suggestive, yet premature, *mise en scène* of those ideas?

II.

When trying to define the position which Schelling occupies in the idealistic movement of thought, I observed that this is, *inter alia*, characterised by the fact that he put the problem of reality at the centre of his speculation. The same may be said of Hegel. With him this problem gained even greater importance than it had with his predecessors, through the fact that he gave a distinct, and, to his age, intelligible answer to the question, What is the truly Real? and that he combined with the solution of the problem of Reality that of the problem of Knowledge, which was the central problem in the Kantian philosophy. The answer to the first question was, the Real is Spirit; the answer to the second question is, Knowledge, in the highest sense, is the self-realisation of the Real or the Spirit. I must