

course of his career as a writer and teacher. Thus we have in his earlier period an abstract philosophical or psychological conception of religion, approaching Spinoza on the one side, but assigning to religion on the other a special province in the human soul, conceiving it to be neither thought nor practice, but a matter of feeling, of intuition, an elevating tone of the whole mind. And on the other side we have, in his later writings, a definite appreciation for the historical or positive religions and their consummation in Christianity. So also he developed two independent views of ethics—a system of philosophical ethics in his earlier phase, and a system of Christian ethics in the later. In some of his earlier writings he coincides largely with Fichte, but he eventually separates himself from him, taking up, what we may term, the programme of Schelling, which—we may say in passing—the latter never carried out.<sup>1</sup> He did more than any other to realise what Schelling had put forward in one of his earliest essays when he was still under the paramount influence of Fichte. He there conceived the necessity of looking upon the moral law in its relation to the

<sup>1</sup> This is well brought out by Jodl, whose fairness in representing thinkers such as Schleiermacher, from whom he differs in principle, cannot be sufficiently appreciated. In his 'History' (vol. ii. p. 161) he explains the absence of an independent appreciation of Schelling as an ethical philosopher by the fact "that Schelling always slips away from this [the ethical] problem: it is first the interest in the theory of knowledge, then that in philosophy of nature which

comes to the fore; and even where he deals with ethical questions he does not attain to real independence. Appearing first as an interpreter of Fichte, he later, after developing the system of identity, comes completely under the spell of Spinoza, reproducing luminously the main ideas of the 'Ethics,' but again without developing an independent theory." In a later chapter Jodl deals with the influence of Baader on Schelling. See specially note 2 to chap. iii. p. 511 sq.