

25.  
Hamann  
and Herder.

An opposition somewhat akin to that of Jacobi was

ripens, and the tree grows up and blossoms" (quoted by Bielschowsky, 'Life of Goethe,' 7th German edition, 1905, vol. i. p. 6). The estrangement between the two friends began with Goethe's disapproval of Jacobi's exposition and interpretation of Spinoza's doctrine, which represented the latter as atheism, whereas Goethe considered him a most godly (theisimus) thinker, and became still more pronounced when Jacobi published in 1811 his tract, 'Von den Göttlichen Dingen und ihrer Offenbarung,' which also brought as its consequence his complete rupture with Schelling. The opposite development is represented in the relations of Hegel to Jacobi, and it is interesting to see how the divergence of their opinions grew less in the course of time and led to personal esteem and appreciation. In one of his earliest essays (1802, reprinted 'Werke,' vol. i. p. 1), contributed to the 'Critical Journal,' which he edited together with Schelling, Hegel reviewed the different philosophies which had sprung up as continuations, modifications, or corrections of the Kantian philosophy, and among these he deals also with Jacobi's polemics, in which the latter developed his *Glaubensphilosophie* and represented Spinozism as the misleading principle in Fichte's philosophy which necessarily would lead to atheism. To Jacobi's representation of Fichte's philosophy as the necessary outcome of the Kantian position Hegel strongly objects, notably also to that of both Spinoza and Kant, and classes him somewhat contemptuously with other thinkers of the period, including Schleiermacher, as representing the subjective philosophy of feeling and reflection to which the real

philosophy, represented by Schelling and himself, forms a contrast. In the sequel, however, and after Hegel had become personally acquainted with Jacobi at Heidelberg, he considerably modified his opinion of Jacobi's teaching. To this maturer estimate he gave expression in his reviews of Jacobi's 'Collected Works' (1816-1817, reprinted in vols. xvi. and xvii. of the 'Werke'), representing the same as an important phase in the development of idealism, maintaining also that, inspired by the fundamental truth of Spinozism, Jacobi had paved the way for a speculative development of the philosophy of the Absolute, though remaining himself in the position of simply asserting, without logically substantiating, the conviction that the Absolute is Spirit. At that time the divergence between Schelling and Hegel had become quite apparent, and the fact that Schelling himself had very severely and unjustly attacked Jacobi in a review of the latest work of the latter may have induced Hegel to state emphatically that Jacobi represented an important though only an intermediate phase in recent philosophy. Also in the latest (1825-1826) manuscript of his lectures on the 'History of Philosophy,' published posthumously ('Werke,' vol. xv. p. 608), Hegel inserted a special paragraph about Jacobi, whom he no longer throws together with those other thinkers (Krug, Fries, &c.), whom he persists in treating with scant respect. These critical notices by Hegel, written at a time when his own system was matured, are of great importance, as also is the review of Hamann's works (1828, 'Werke,' vol. xvii. p. 38). Hegel shows towards these two remarkable and — inasmuch as they both stood outside the systematic