

teaching acquired a unique position, bringing it into fruitful contact with the realistic spirit of the popular educationalists and their practical religious teaching, and he founded, in a narrower sphere, an independent philosophical school which counted eminent representatives such as Schleiden the botanist on the one side and de Wette the theologian on the other. Fries summed up his psychology of religion in the formula: "phenomena are known to us, the truly real we believe in, through the former (knowledge) we gain a presentiment of the latter (the objects of "faith")."<sup>1</sup> But Fries was not, any more than Jacobi or Krug, a theologian, and, though his religious

<sup>1</sup> A popular exposition of this view is given by Fries in 'Wissen, Glaube und Ahndung' (1805). The word *Ahndung* has a double meaning in the German language, and, in the meaning which Fries gives it, it is therefore frequently spelt *Ahnung*. In this sense and in the verbal form (*Ahnen*) it has no equivalent in the English language. The best rendering seems to be, to have a presentiment or a (spiritual) foretaste, viz., of the higher truth or the truly real. The formula can be explained in two relations. The belief in the truly 'real as distinguished from the merely apparent may be considered solely as a negation of the latter. In this light Jacobi considered Kant's 'Thing in itself.' But it can also be considered as arising from a special aspect, the poetical or æsthetical aspect, which throws upon phenomena a light which they do not in reality possess: "The close relationship of this poetical religion with the identification of religion and poetry which prevailed in the

Romantic School is quite apparent; the nearest counterpart of Fries' religio-æsthetical conception is to be found in Novalis' poetico-religious idealism, only that the latter is not content with the merely æsthetical world-view, but attributes to the ideal enthusiasm the power of a magical world-construction, whereas Fries retains, with sober reasonableness, the dividing line between reality and the ideal." O. Pfeiderer, from whose 'Geschichte der Religionsphilosophie' (3rd ed., 1893, p. 474) this quotation is taken, makes the pertinent remark that such a religion could never become popular, and that Fries shares this exclusively aristocratic attitude in religion with the Romantists, having betrayed this trait in the motto of his 'Religionsphilosophie' (1832): "Odi profanum vulgus et arceo," which contrasts strikingly with the words of our Saviour, "Come to me all ye that labour and are heavy laden."