

succeeded in formulating a definite method absorbed gradually the attention of learners and teachers, whilst others, though possibly not less original, fell into neglect. Only two among the leading thinkers of the age stood out prominently in this respect. They were Hegel and Herbart. Both published Treatises in which method and system were conspicuous. Schleiermacher was not one of these so far as his published philosophical Works were concerned. The groundwork of his philosophy was elaborated in his Lectures, which became generally known only in a posthumous publication at a time when the interest in abstract philosophy had waned. Fichte never arrived at a definite exposition of *Wissenschaftslehre*, and as to Schelling he kept the public in uncertainty and expectancy, having retired from academic teaching, his only methodical Treatise being an ethical tract highly commended by Schopenhauer.<sup>1</sup> When, after his call to Berlin in 1841, he re-entered the Lecture Room, literary and scholarly tastes had, under the influence of the critical and of the exact scientific spirit—powerfully represented in Berlin through Wolf's school and

<sup>1</sup> This treatise is entitled 'Philosophical Discussions on the Nature of Human Freedom and connected Subjects'; it appeared in the year 1809. In it Schelling broke with Jacobi and with Spinoza as represented by Jacobi. He himself says that it is one of the most important of his writings, that it represents the entire ideal side of his system "in which together with the immanence of things in God, Freedom, Life, Individuality, as well as Good and Evil, co-exist" (see 'Aus Schelling's Leben in

Briefen' vol. ii. p. 156). Kuno Fischer considers it as the transition to the latest, the theosophical, phase of his philosophy, but says: "If we count among the characteristics of Theosophy a dim and unclear depth, we cannot apply this to Schelling's Tract on Freedom; for it is precisely in the definition and explication of this most difficult of all problem a masterpiece of clearness and depth" ('Geschichte der Neueren Philosophie,' vol. vi., 1872, p. 894).