

the higher and especially of the Christian religion. Schelling, in the quest of a satisfactory statement of this conviction which dominated the whole of the second half of his speculations, came under the influence of the mystical writings of Jacob Boehme. It seems that he was also much influenced through his personal relations with Franz von Baader, who has been correctly called a pupil as well as a teacher of Schelling. But Schelling never arrived at any finality in these his later speculations, in which the task of reconciling the omnipotence and all-goodness of a Divine Creator with the freedom of his creatures to choose between good and evil presented insurmountable difficulties. Yet it cannot be denied that Schelling correctly pointed to the great defect of Hegel's system, in which no proper place existed for the conception of personality and which attempted no solution of the ethical paradox. Hence it came about that on these two points the whole scheme of Hegel's philosophy had to be either abandoned or amended. The former was accomplished by what is termed the "left" wing of Hegel's School. They solved the problem of personality by reducing the applicability of this idea to human beings and by transforming the theological into a purely anthropological treatment of the ethical problem. On the other side, the "right" wing of Hegel's School, of which Weisse was the most prominent and original representative, undertook to carry further and think out or rather to amend what seemed to them on the whole the correct line of reasoning on which Hegel had embarked. To this end Hegel's scheme itself seemed to offer a fruitful indication. For it seemed that the