

ardour than Kant's first 'Critique'; but it, as well as the articles which he contributed to several philosophical periodicals in the first years of the century, contains also much more than Kant's writings did of the polemical spirit. Hegel's early writings abound in personal attacks, sometimes without mentioning the name of his opponent. Some of these virulent criticisms were toned down in later writings. This is notably the case as regards Jacobi, who at first came in for much criticism, but whose position Hegel fully appreciated after Jacobi had been subjected to the exaggerated denunciations of Schelling. With the latter Hegel had corresponded and co-operated up to the appearance of the 'Phenomenology,' but in the preface to that work he clearly explains his altered point of view, and in a passage which has become celebrated denounces Schelling's philosophy as vague and unscientific.

Hegel's preparation for his great philosophical performance consisted as much in a study of ancient Greek philosophy as in that of the sacred writings. Before he was thirty he wrote for himself, but did not publish, a 'Life of Jesus,' the earliest and by no means the least remarkable of those many attempts in modern literature to grasp, in a philosophical spirit, the essence of Christianity and comprehend the personality of its Founder. So far as Hegel's purely philosophical writings are concerned, the two tasks, the formal and the material, which I have defined above, are clearly and prominently before his mind: the unification of knowledge and the relation of philosophy and religion. But with Hegel both these problems have assumed their more modern

27.
Hegel's
preparation.