

in opposition to the more fruitful "Natural Philosophy," which has its home in this country, it cannot be denied that it formed an important, though premature, step, and that many of the ideas put forward by its votaries have, in the latter half of the nineteenth century, been revived with little alteration, though with more precise

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of this last.

when he opposes or criticises the labours of others, such as Fechner's 'Atomenlehre' (1855; 'Kleine Schriften,' vol. iii. p. 215 *sqq.*), or the younger Fichte's 'Anthropology' ('Streitschriften,' 1857; 'Kleine Schriften,' vol. iii. p. 324 *sqq.*). The review of the former work contains the following passage, most clearly indicating what Schelling intended: "Criticism, which now so often does not go to the original sources but contents itself with a frequently blurred picture of a philosophical view as it has entered into popular consciousness, seems to me in combating Schelling's views only too customarily to overlook an important point. Schelling did not place before himself the tasks which physical science considers, and must consider, to be its own, and we are unavoidably unjust towards him if we accuse him of the failure of an attempt upon which he never ventured. What he in principle aimed at was to view things in the Absolute or *sub specie æternitatis*, a task which we may express in this way: that he tried to discover the ideal content which single phenomena, themselves parts of one incarnate idea, were destined to represent; but he did not consider it to be the task of philosophy, but left this to physical science, to show through what means and through what mechanical connections and interaction they did succeed in fulfilling their vocation. All these means of realisation in the connection of a finite world seemed to him

inferior objects of research, for they neither increase, nor are they the ground of, the ideal value of the result. As little as we deem that we understand better the æsthetic value of a play if we follow up the movements of the vocal muscles of the speaking performers, just as little did he think it possible to increase our insight into the spiritual connection of nature, which alone interested him, through an investigation of the genesis of single phenomena. I do not share this opinion, but I should like to point out that the supposition of any other intention imports faults and confusion into Schelling's views which at least in principle do not encumber him, though they may through inadvertence" ('Kleine Schriften,' vol. iii. p. 228). And he proceeds to give the following quotation from Schelling: "Generally speaking, if only that is truth which is cognised through the highest form of knowledge, then only those sciences can boast of truth in which this characteristic of absolute knowledge is to be found, and as the main criterion of this we have noted the absolute contrast to the law of causality and to the world in which this obtains." And Lotze concludes: "One cannot make such an astounding statement without meaning in earnest what is expressed in it: and this is nothing else but this, that the machinery which produces the image of a phenomenon is not identical with the meaning of this image" (p. 229).