

tion of human actions to mere links in the chain of a blind causality, Schelling, with a noble inconsistency, holds fast by the unconditioned freedom of man and his elevation above the ceaseless flow of mechanical succession. In the second phase of his philosophic development, as in the first, we see at work two rival claimants for power, neither of which can gain the mastery over the other.

In the last phase of his speculation Schelling labors, with sinking spirits and only under the guidance of stray flashes of light, to establish the self-conscious personality of God. Judged by his actual achievements, this final stage of his development is very unsatisfactory. The belief in the universe as the abode of spirit Schelling cannot give up, feeling it to be the truth of truths; but that belief he does not see his way to justify by an ascent of the hard path of pure speculation, and so he gives us not philosophy but poetry. The fatal mistake which he made in coördinating nature and spirit, when he swerved from the narrow path of ethical idealism, he was seemingly unable to retrieve, and he can but fall back on uncritical intuition. Here also his relation to Kant is of the closest kind. The critical philosophy had found in the idea of the world as a manifestation of that which we are compelled to figure to ourselves as