

means in and through which the Self or the Absolute arrived at a knowledge of itself and wherein it found a field to display its own activity. In this way of fixing the relation of mind and matter, all reality seemed to be contained in the former; the latter was degraded to a something which did not possess full reality, having its end and meaning, not in itself, but in something else; this being the universal consciousness which it, as it were, helped to arrive at self-consciousness. This existed in the form of many individuals and their reunion in human society. Schelling's love of nature and his admiration of the philosophy of Spinoza, which centred in the idea of an underlying ground or Substance with its two attributes of extension and thought (*i.e.*, of nature and mind), led him to consider that Fichte's view of the external world as a Not-self was a degradation of nature which did not do justice to its manifold purposes and beauties, nor to the fact that consciousness itself made its appearance at the highest point of the natural order of beings. The first step which he accordingly took, was an attempt to show how the forms and things of nature exhibit in their way a realisation of the Absolute, analogous to, though essentially different from, the realisation which Fichte's philosophy had tried to demonstrate in the region of mind. In this endeavour of Schelling's we find a resuscitation of that parallelism between the external and internal worlds and their phenomena, which played such a great part in Spinoza's philosophy and which, in more recent times, underlies the doctrine of psychophysical parallelism. But, whereas Spinoza's system

23.
Rehabilita-
tion of
Nature.