

the question may be asked, how does the thinking or conscious self, the intellect, develop out of the apparently unthinking and unconscious world that surrounds it and of which it knows itself to be a part? This is the position of common-sense and of all natural science, which is ultimately founded upon common-sense.

Schelling, in his philosophical development, goes half-way to meet this position occupied by the natural sciences. He cannot forget that the train of reasoning from Kant to Fichte emphasised the fact that the external world exists for us only in the subjective image which it occupies in our own contemplating (and active) mind, and he cannot lose sight of what Kant and Fichte demonstrated to be the characteristic feature of the intellect: the unity of apperception with the former, the fundamental act of the intellect produced by, and rising into, a conscious free will, with the latter. It was thus an easy step, but one which Fichte did not approve of, to consider this active principle, of which we become aware as Will, to exist likewise in the outer world—in fact, in the whole of the universe or creation. This idea was further supported by an argument suggested in Kant's third 'Critique.' Kant there deals with the apparent existence of End and Purpose or of Design in the things of nature: he also brings this into relation with the æsthetic judgment which recognises standards of Taste and Value. He stops there, however, considering the conception of design in nature as merely a regulative principle in human thought. Schelling went a step further: he considered it as the indication of a real and active