

he advances a step beyond Spinoza inasmuch as he includes the idea of development, the historical becoming, in the physical as well as in the mental world. He introduces into philosophy the historical spirit. This had in his time made great progress both in France and Germany, and this in the study of natural as well as of mental phenomena. It signified a recognition of the Leibnizian point of view. Whereas in the system of Spinoza, the inner and the outer world, the order of ideas and the order of things, were placed parallel to each other and conceived as the two known aspects of the appearance of the Divine principle, with Schelling the two developments of nature and mind were placed in succession: the first being conceived as preparatory to the latter, the latter the consummation and explication of the former. And Schelling introduced into his scheme, which assimilated ideas taken from earlier thinkers, likewise the artistic or poetical view of which Plato was the great exponent in antiquity. Being the first among the great modern philosophers in Germany who came from the poetic South, with a poetic trait in his own nature and style, he appreciated above all that poetic comprehension of nature which found such a classical representative in Goethe. In the mind of the latter the intuitive intellect, at which Kant had merely hinted, had become a reality, and thus we find that Schelling, in quest of an expression for the unity, identity, and harmony which he conceived to be the essence of Reality, inclined at one period of his speculation to see this actually attained, or to be