

Thus the panlogism which found its extreme expression in the Hegelian philosophy lost its hold of the philosophical mind, or continued to live only in branches of inquiry which were either purely mechanical, like the exact sciences, or purely critical and expository, like the historical sciences.

II.

The possibility of approaching the philosophical problem of Nature from a different side had already been shown much earlier in the century. This was done in a short treatise which Schopenhauer published just at the time when the philosophy of nature as suggested by Schelling was losing its attractiveness, and when the new science of Biology was laying the foundations of its subsequent brilliant development.¹ It consisted in an application of the fundamental idea of Schopenhauer's system to a subject which had been only imperfectly handled in his first great work.² Although it is true

31.
Schopen-
hauer's phil-
osophical
view of
Nature.

¹ As to the chemical and physiological discoveries which produced the reform of Biology during the second quarter of the century, see the first section of this History (vol. i. p. 194 *sqq.*; vol. ii. p. 208 *sqq.*)

² The treatise appeared in the year 1835 with the title 'On the Will in Nature,' seventeen years after the completion of the principal work, and purported to be a "discussion of the verifications which the philosophy of the author since its appearance had received through the empirical sciences."

In the Introduction Schopenhauer lays great stress upon the fact that his metaphysic was the only one which harmonised with the physical sciences, inasmuch as both had independently arrived at the same point. In this way he considers that his metaphysic differs even from that of Kant, which "leaves a wide gap between its own results and experience, and still more from that of Schelling, which is secretly abstracted from the empirical sciences, and only discovers *a priori* what it had really learnt *a posteriori*."