

34.  
As also Von  
Hartmann.

power of abstract human reasoning which characterised it. To the same school belonged likewise Eduard von Hartmann, and, although it cannot be claimed for his philosophy that it has had any direct influence on European thought outside of Germany, it would be unjust, in this connection, not to take note of this last brilliant attempt to bring the fruitful and original ideas which are contained in the idealistic systems of Schelling, Hegel, and Schopenhauer into some connection and harmony. In the middle of the century there had been created, and there continues to exist, among many thinking persons outside of the schools, the desire for a comprehensive and reasoned creed in which some fundamental principle is shown to pervade, and to afford an interpretation of, all nature, mind, and history. It seems natural that the great world-problem which both Hegel and Schopenhauer attempted to solve by speculation, and which Schelling never lost sight of, should not have been entirely abandoned without a last and supreme effort to solve it; and this with due recognition of the enormous change which had come over modern thought through the rapid development of the natural sciences.

35.  
The philoso-  
phy of the  
"Uncon-  
scious."

At the time when Hartmann published his first great work (1869), the leading ideas just referred to still formed, if not active convictions yet certainly very living reminiscences in the minds of many thinking persons in Germany, nor was the expectation absent that some new system would arise affording a rational and comprehensive answer to the foremost problems of life, mind, and society, which had become more pressing