

as time went on.<sup>1</sup> These circumstances explain, to a large extent, the quite unexpected welcome with which Hartmann's work was greeted. The name he gave his philosophy and the title of his book indicated that he combined the transcendental with the realistic movement of thought, and arrived at speculative results through inductive methods. Instead of opposing Will and Intellect, as Schopenhauer did, he co-ordinated them as equally real attributes of the Absolute, which he terms the Unconscious, and the existence of which, under different forms, he traces in nature, in mind, in art and language, as the deep-lying background or hidden agency. Whereas Hegel extols the Intellect and Schopenhauer depreciates it, Hartmann shows that

<sup>1</sup> A variety of more or less systematic attempts were made towards the middle of the century, some of which created, at the time, considerable interest, though most of them have not had any lasting influence on European thought as a whole. Leaving aside the writings of earlier philosophical naturalists, such as Oken ('Naturphilosophie,' 3rd ed., 1843), Steffens ('Anthropologie,' 1823), Schubert ('Geschichte der Seele,' 1830, and several subsequent editions), and Oerstedt ('Der Geist in der Natur,' 1850), these attempts dealt mostly with questions of mental and religious philosophy, less with the philosophy of nature. One of Schelling's contemporaries was the theosophist Franz von Baader (1765-1841), who in his 'Fermenta Cognitionis' (1822-1825) directed special attention to the writings of Jakob Böhme, after having already influenced Schelling in that direction. Chr. Fr. Krause (1781-1832), an original thinker,

attempted to unite the "subjectivism" of Kant and Fichte with the "absolutism" of Schelling and Hegel in a system termed Pantheism. His originality, especially in ethics and philosophical jurisprudence, has been acknowledged by eminent writers on this subject. Anton Günther (1785-1863), a Roman Catholic priest, opposed the pantheism of Schelling and Hegel by a "dualism" and "theism" modelled upon Cartesian ideas. He had, in a certain circle, a considerable influence, and numerous followers and admirers, but his philosophy, like that of de Lammenais in France, was rejected at Rome (1857). The only thinker who, in addition to the leaders of thought mentioned in this chapter, has received increasing attention not only as a theologian but latterly also as an original philosopher, is Schleiermacher. I shall deal more fully with his speculations in later chapters of this section.