

But on the whole the ideal view of the problem of nature was gradually losing its hold of the thinking mind, and has had to give way to the purely naturalistic view, which limits itself to describing and calculating natural phenomena and to the elaboration of a system of conceptions by which this can be most conveniently and completely effected. The philosophical task is then reduced to a criticism of these conceptions, fixing their logical definitions and the range of their applicability and usefulness; and this with the further distinct object of showing whether the more complicated phenomena of life, mind, and society can be described and interpreted in terms of those fundamental conceptions which have done such eminent service in the exact sciences; or whether, on the other hand, a new principle will have to be introduced in order to make these phenomena intelligible. As stated above, this task had, in the middle of the century, been already approached more or less methodically and in a narrower or wider sense by such writers

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1906, two articles which he has reprinted under the title 'Das Lebenswerk Eduard von Hartmann's,' and which together with Hartmann's own summary just mentioned may be recommended as an introduction to Hartmann's philosophy. Prof. Windelband in his 'History of Philosophy' gives the following summary of Hartmann's view: "That higher consciousness which is termed the Unconscious, and which is supposed to form the common living background of all conscious individuals, Hartmann tries to trace as the active essence of all processes in physical and mental life: it takes the place alike of Schopen-

hauer's and Schelling's 'Will in nature,' of the vital force of earlier physiology, and of the entelechies of the system of evolution. It unfolds itself above all in the teleological connections of organic life. In this respect Hartmann has also very effectually combated materialism, inasmuch as his doctrine points everywhere to the uniting spiritual and living ground of things: he for this purpose employs in the happiest way a great wealth of natural knowledge, although he deceived himself when he thought that his speculative results were gained by inductive methods" (4th German ed., 1907, p. 542).