

the conscious human mind, but also into nature, which appears to him as an earlier stage in the self-development of mind, not unlike that conception which inspired the earlier writings of Schelling. With Wundt, however, as with many modern philosophers, this idea of development of the conscious out of the unconscious, of the organic out of the inorganic, has gained greater definiteness through the assimilation of Darwinian ideas. As this conception gained the ascendancy in Wundt's speculations, he has devoted himself more and more to those regions of philosophical thought which, in this country, are comprised under the name of mental and moral, as opposed to natural, philosophy. He has therefore, less than Schopenhauer, Lotze, and Hartmann, developed a philosophy of nature. His thought is, moreover, governed by what may be termed a monistic tendency: it aims at finding a universal principle, which pervades and unites the different regions of existence.

This tendency he has in common with many other recent thinkers, some of whom occupy fundamentally different positions, according to the central principle or conception which they adopt. But however varying the latter may be in different systems, it leads essentially to one characteristic, viz., to the attempt to bridge over the great gulf which, to the common-sense view—a view termed appropriately by Wundt "Naïve Realism,"—exists between the outer and the inner world, between matter and mind. Alongside of those various attempts to arrive at a monistic conception of things there will always run another and equally powerful current of thought, which emphasises not only this fundamental