

detailed research, measured the importance of their results according to the light which they were able to throw upon the questions referring to the whole subject and its combined life and unity.

It was also natural, seeing that this comprehensive or philosophical treatment led to such great results in the historical sciences, that an attempt should have been made to deal with the phenomena of Nature by a similar conception. It was not a new or a far-fetched suggestion to regard Nature as the playground of a hidden intelligence, of an unconscious mind, just as history, language, and thought were viewed as the manifestations of the conscious human mind. After this the further conception was not remote that both the mind of Nature and the mind of Man are only two different sides of the universal or absolute Mind. The philosophy of Schelling was the first attempt to put this idea into an applicable form, the system of Hegel the first confident elaboration of it in its various ramifications and applications. At the time when the mathematical and physical sciences were leading the way in France, and gradually forcing their way into Germany, most of the universities in the latter country had one or more representatives of that new and apparently promising school which termed itself the "Philosophy of Nature." The trammels of this school had to be shaken off by those who, as they became gradually convinced of its barrenness in actual results, took up the cause of the exact or mathematical sciences now that they had been cultivated by many isolated labourers in Germany and in England, and had been