

novel contribution to the solution of the problem of Reality. He did indeed coin a new term in the "Unconscious," which was to be a negative definition of the Absolute; but though it served to make his philosophy popular and has become a watchword in philosophical literature, it is little more than a name for the "Unknowable," and is seductive largely through the fact that it reminds us of the subconscious region of mental life which has become a favourite topic in recent Psychology. The conception involved differs, however, from the "Unknowable" of Spencer, inasmuch as it does not remain in the background, but is continually introduced in all of Hartmann's very voluminous writings, where it is appealed to for the solution of every formidable difficulty, and where it is employed to fill up the gaps and chasms in our knowledge of the phenomenal world. And from the subconscious it differs, at least professedly, inasmuch as it distinctly refuses to be considered as a conception gained by analogy with our subjective and personal human experience. The historical and critical writings of Hartmann contain many valuable contributions of thought, but their usefulness is somewhat curtailed by a monotonous and one-sided reference of everything to the one central idea of the "Unconscious."

Were I to follow the lead of German historians of philosophy, I should at this point close the history of the problem of Reality in the nineteenth century. With very few exceptions, comprehensive and general histories of philosophy have appeared only in Germany. English and French writers on modern philosophy have