

the Will and the Intellect are equally real attributes of the Absolute, similar to Extension and Thought in the systems of Descartes and Spinoza. And he arrived, more than any of his predecessors, at his result through inductive reasoning, based upon a wealth of material gathered from the most recent discoveries in natural science, psychology, and mental history.

For our present purpose it may be noted that Hartmann's principle of the Unconscious is the last suggestive conception utilised for the solution of the problem of nature in the sense in which this problem existed for the older philosophies, and that it has, in one form or another, found its way into the reasoning of many modern schools. Hartmann was not slow to detect this, and many of his subsequent writings had the object of showing how the leading idea of his system is more or less distinctly stated or implied in the writings of earlier and contemporary German thinkers.¹

¹ But also of showing how they have failed in giving a definite expression to this principle. One of Hartmann's latest deliverances dates from the year 1900, when he published in the 'Archiv für Systematische Philosophie' (vol. vi. pp. 273-290) an instructive summary of the different ways in which the conception of the Unconscious has clearly or confusedly crept into modern philosophical literature; whereupon it may be remarked that, with the exception of Mill and Spencer, hardly any but German philosophers are referred to. He there finds no less than nineteen different uses of the term Unconscious, which he groups under four main headings:—

(a) The epistemological Unconscious;

(b) The physical Unconscious;
(c) The mental Unconscious; and
(d) The metaphysical Unconscious;

thus indicating how the conception makes its appearance in dealing respectively with the problem of Knowledge, the problem of Nature, the problem of the Soul, and the problem of Reality. In spite of the infinite pains that Hartmann has taken to drive home the fundamental idea of his philosophy, I doubt whether he has succeeded in making that idea generally intelligible and useful. Some of the fine distinctions which he makes, e.g., between the *Unbewusste* and the *Bewusstlose* are hardly translatable into other languages. His disciple Prof. A. Drews published, shortly after Hartmann's death in