

to note the treatment of the problem of the Beautiful in the writings of Schopenhauer and in those of von Hartmann. Both these thinkers started from the idealistic conception elaborated by Schelling, although Schopenhauer ignores the influence of the latter, and leads his readers back to Kant, of whom he professes to be the only true follower, having, as he thinks, drawn the one inevitable conclusion which presents itself. Hartmann, on the other side, does full justice to the work of Schelling, especially to the latest phase of his speculation. It can, nevertheless, not be denied that both Schopenhauer and Hartmann prejudiced the treatment of the æsthetical as well as of other philosophical problems, by introducing, at the outset of their expositions, rigid conceptions of a very definite kind, to the proof and explanation of which the rest of their lives and writings were exclusively devoted. It will be easiest to understand this if we look upon the main object both of Schopenhauer and Hartmann as having been to give a definite answer to the question stated by Kant—viz.: What is the "Thing in itself"? Schopenhauer answers this question by saying the thing in itself is "the Will"; Hartmann answers the question by saying it is "the Unconscious."

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Schopen-  
hauer and  
von Hart-  
mann.

Both thinkers arrived at their respective solutions comparatively early in life. In this they differ from Kant, whose whole writing and thinking may be looked upon as merely a preparation for a future positive philosophy; and from Hegel, who in his thirty-seventh year had published only the programme of his future system. Their youthful attitude towards the problem of philosophy resembles more that of Fichte and Schelling, who