

consciousness or personality, it is better to call it simply the Unconscious. After having reached this position, Hartmann's philosophical work may be looked upon as fulfilling two main tasks. The first task is to trace the unconscious through the whole realm of existing things in nature, mind, and history, in individual and in social life. The analysis of any and every phenomenon in all these different regions, the attempt to understand any and every form of existence, leads us always and everywhere to the acknowledgment of some undefinable remainder, of some hidden principle which lies above and beyond knowledge, the undefinable background of all. This is identified with the Unconscious which appears to us separately as the unconscious Will and as the unconscious Intellect. In carrying out this task Hartmann has spent an enormous amount of fruitful labour, and the reading of the sections of his works which deal with this side of his philosophy is highly suggestive and instructive. The second main task was to establish some theory of the drift of the historical development in the actual world, in which the only increasing factor seems to be the rational principle, the ever-increasing mastery of the intellect over the blind forces (the Will). Hartmann's solution of this second or practical problem is pessimistic as is that of Schopenhauer, though in a somewhat different sense. It does not interest us at the moment, and may be disregarded by those who, in studying Hartmann's writings, desire to gain the useful information which they abundantly afford.

So far as the first side of Hartmann's philosophy is concerned, it will be readily seen that the idea of the