

philosophy. He also clearly recognised and explained the dualism which, in spite of assertions to the contrary, lurked in the background of Hegel's as well as of Schopenhauer's system: the logical formalism which did not descend to reality and could not comprehend the contingent in the former system, the duality of the Will and the Intellect in the latter. According to von Hartmann, there must be an underlying spiritual unity of which the Will and the Intellect are merely attributes or manifestations. In defining this as the "Unconscious," he reminds us of the position taken up already by Fichte, which formed the starting-point of Schelling's speculation, that the first reality is the unity of subject and object prior to the appearance of Consciousness. Having arrived at this negative definition of the underlying ground or essence of reality, he proceeds to demonstrate its existence by resorting to an elaborate interpretation of physical as well as mental facts, of cosmical phenomena as well as individual experience. In all these regions, observation, the inductive study of nature and mind, show that there remains a hidden factor, an unknown principle which, as it does not present itself and rise into the clear light of consciousness and is accordingly undefinable, he characterises by the name of the "Unconscious." Still more than Schopenhauer, who in his later writings gathered much material from the accumulated knowledge of the natural sciences, does von Hartmann stand on the foundation of the latter, and, being later in time, he is able to make larger use of recent discoveries than either Schopenhauer or even Lotze was able or willing to do. There is