

also no doubt that he anticipated many lines of thought which have been developed in the recent psychological literature of France and England, where the term "Subconscious" has served in many instances to denote what von Hartmann terms the "Unconscious."

From all this we gather that Hartmann aimed at a unification of thought and knowledge as a formal desideratum of the philosophic mind; but he does not confine the aim of philosophy to this purely formal or logical task. He has likewise a religious interest, and in this respect he is much more nearly related to the idealistic movement of thought in Germany than to the realistic or scientific. With the former he believes that it is the object of speculation to arrive at a reasoned creed, but he characteristically declines to admit that such a creed can rise to apodictic certainty. It is only a question of greater or less probability, such as is gained and increased by the processes of observation and inductive reasoning. But though he denies the existence of any absolute or final authority in matters of belief he does not accept a purely ethical creed. He does not think that a system of ethics can be built up without a religious foundation; with him this religious foundation is not that of an historical religion or revelation: it is metaphysical, and the distinct object of much of his later writings consisted in the construction of a metaphysical creed in which the valuable elements of existing historical religions, including Christianity, shall be brought together and metaphysically supported.

50.  
Religious  
interest  
in von  
Hartmann.

In a history of Philosophical Thought as distinguished from a History of Philosophy, it is hardly possible to