

assign an important position to von Hartmann's speculation. The phenomenal success of his first great work was largely owing to expectations raised through the title. The educated mind of the time looked forward to the exposition of a philosophy built upon the inductive and especially the biological sciences, but which, at the same time, should admit the existence of an underlying spiritual, even a mystical, principle. As such it seemed destined to combat the materialistic doctrine which was not only unpoetical but was also felt to be growing stale. These expectations were hardly fulfilled, and the reading public did not pay the same, or even due, attention to the later works in which von Hartmann has gained an important place in the history of philosophical criticism. In fact, only after a lapse of many years was deserved appreciation bestowed upon these critical writings, in which a vast amount of historical knowledge is combined with great critical acumen and lucid exposition.

Von Hartmann was a solitary and secluded thinker, but the fundamental principle which he proclaimed was too negative, being neither original nor comprehensive enough to permit of expansion into a self-consistent edifice of thought; he stands outside of the general course of philosophical speculation, in opposition to nearly every other great thinker, an interesting curiosity rather than an incisive and propelling force in the progress of thought. He stands there as the last firm believer in the mission of metaphysics, in the older idealistic and romantic sense of the word. As such I have dealt with him here somewhat in advance of his chronological