

that all human thought as well as all mental and natural development reveal the existence of two factors,—that there exist, as it were, two poles which form independent centres of life and development.

In the same degree as the desire has become more pronounced to unify Thought and Knowledge, the apparent dualism, so evident to common-sense, has become more and more accentuated. In fact, as I stated in the beginning of this Introduction, the desire to discover the underlying unity has primarily revealed the existing contrast and the necessity of first clearly defining and understanding it.

Accordingly we find running through nearly all the philosophical theories and speculations of the different schools, the attempt to grasp more completely and define more clearly that inherent dualism, frequently, indeed, with the tacit or pronounced intention of dissolving it in some unifying conception. Nearly every phase of philosophical thought has thus coined its special terms wherewith to define this two-sidedness or polarity which exists everywhere in and around us. Kant spoke of “phenomena” and “noumena,” of “pure theoretical” and “pure practical reason”; Schopenhauer writes of “the world as Will and Intelligence”; Schelling strove all through the many phases of his philosophical career to complete the “negative” by a “positive” philosophy; Herbert Spencer places “the Unknowable” in opposition to “the Knowable,” and even Comte’s philosophy finds room for “the Incognoscible.”

Of all these different terms in which the same idea finds various expression, that which gives to the active

46.  
Dualism in  
philosophic  
systems.