

principle in human nature, to the Will, an important, not to say the most prominent, position, has probably succeeded more than any other in impressing the philosophical consciousness of the present age. This explains why the philosophy of Schopenhauer, neglected for a long time, and repellent in many of its features, has nevertheless latterly attracted and held the attention of thinkers of very different schools, and has led to so many minor developments.

The dualism which pervades all modern thought will occupy us quite as much as the attempts towards unification. At the same time, the study of the various attempts to give expression to the idea that in the life of the mind, be it in the individual, society, or history, the active principle occupies the primary position, will lead us naturally on to the social question which, as I said, will form the subject of one of the last chapters of this section. In many ways we shall find that all other developments more or less converge upon it.

47.  
Plan of this  
history.

It will be seen from this rough sketch of the manner in which I propose to subdivide the wide region of philosophical thought, that I do not intend to follow in any strictness either a biographical, or a systematic, or a chronological arrangement.<sup>1</sup> In fact, I intend as little

<sup>1</sup> The plan I have adopted may best be understood by saying that the History of Philosophical Thought is considered to be identical with a History of Philosophical Problems. Most of these problems are as old as philosophy itself, and go back into antiquity, although some of them, such as the problem of Knowledge, the problem of the Beautiful,

the problem of Religion, and the problem of Society, have only in recent times been independently treated and received special names. The attempt to deal with History of Philosophy according to this plan is not new, but has been more or less definitely adopted by various prominent thinkers of this age. I have only become more intimately