

believe." Many of these writers have been influenced, consciously or unconsciously, by the great truth, amounting almost to a discovery, contained in the philosophy of Schopenhauer, which emphasised the independence of the Will in its relation to the Intellect, and found the very essence of Reality, the truly Real, in a principle of Action. As I remarked above, it was unfortunate for the reputation of Schopenhauer, as well as for the development of German philosophy, that Schopenhauer saw in the Will, in the active principle, not a source of good, but of evil, and that in consequence his writings, which otherwise might have had an inspiring and reassuring influence, became on the contrary the gospel of pessimism which has blighted so many hopes and deadened so many aspirations.

It is interesting to note that the necessity of a development such as is aimed at in many modern schools of philosophic thought was not unexpected by earlier thinkers during the century; that Lotze, after reviewing all the doubts and difficulties which beset the acceptance of the belief in a spiritual and personal Creator and Ruler, declared that belief was "a resolution of the character" and not of the intellect.

It cannot be said that the tendency to which I refer, and which permeates much of recent philosophical literature, has yet attained that clearness which belongs to some earlier speculations. Perhaps the very nature of it will prevent it from ever submitting to the ordinary categories of logic, though the very fact is significant that logic itself, which for a long time was supposed to be permanently crystallised in Aristotelian formulæ,