

the present connection it is of interest for us to note that Renouvier, from an entirely different beginning, combats the attempt to lay down any one principle by which all our knowledge is governed. A complete unification of knowledge on the purely scientific basis is not possible.

71.
Renouvier
on Discon-
tinuity.

This contention finds in Renouvier's System a characteristic expression. He attacks the law of Continuity which, since the time of Leibniz, has played such an important part in modern Thought. According to Renouvier, we are everywhere confronted with discontinuities, with new beginnings, with breaks in what we would fain consider the orderly development of things.

The period during which, under the sway of the ideas of uniformity and continuity, science has made its enormous strides, will be followed by a new era of philosophical thought, by a new conception in which the idea of personality will be utilised for the explanation and interpretation, as opposed to the description and construction, of the phenomenal world.

72.
And Person-
ality.

The essence of personality is to be found in our individual experience and in the process of willing. The Will affords by analogy the key to the deeper explanation of everything.

With this conception Renouvier touches another and prominent development of modern Thought, which, no less than the three developments already mentioned, emphasises the dualism which everywhere surrounds us. The movement I refer to centres on the Continent in the philosophy of Arthur Schopenhauer. It was prepared independently by the study of the ethical