

addition to this pluralism in his solution of the problem of Reality,¹ Herbart draws a sharp distinction between theoretical and practical philosophy. Our ideas regarding the ultimate nature of Reality have nothing whatever to do with the principles of our conduct. The latter must be sought quite independently in ultimate judgments of Æsthetical and Ethical approval and disapproval, and of the corresponding value or worth which we attach to things or actions.

33.
Schopenhauer.

With Herbart, Schopenhauer is in agreement on one point.² He looks the question of the ultimate nature

¹ We may say that the solution of the problem of Reality remains with Herbart on a lower level. The common-sense view of Reality and the notions developed by science lead him to conceive of the phenomenal world as consisting of a finite multitude of independent entities which he terms "Reals," of which we know nothing but their existence or that they are "posited." The manner in which, out of this plurality of independent Reals, an orderly scheme or system results, is nowhere clearly explained by Herbart. He indeed maintains that relations exist between this multitude of Reals, but "it is really very difficult to say what we are to understand by the hazy conception of a relation which is quite indifferent to its related entities. And it is equally difficult to combine with this the other conception that there exists a certain kind of relation in which two entities are no longer quite indifferent to each other, but where the difference of their qualities acquires such an importance that what we usually term interaction takes place. This relation, which is the condition of a causal connection between the Reals, Herbart terms 'their

Together': to begin with only in an abstract sense; further on, however, without any clear reason, as a 'Together' in Space" (Lotze, in 'Geschichte der Neueren Philosophie,' Lecture Syllabus, 1882, p. 91). Further on we learn "that what happens consists in a change of relations between the Reals, and what is really new takes place only in the consciousness of an observer to whom those Reals present different phenomena accordingly as they are variously connected, like the trees in a wood which to the approaching eye separate but at a distance merge into one mass, whereas they themselves experience no change whatever" (Ibid., p. 92; also Herbart's 'Works').

² There was another and a personal trait common to Herbart and Schopenhauer, though they in other respects represent a peculiar contrast in thought and personality. Neither of them had any theological interest. They are the first two eminent thinkers of modern times who did not come to philosophy from the side of theology. But whereas Schopenhauer had a deep sympathy with the mystical side of religion, this was quite foreign to