

of the Real, the core and kernel of existence. He there finds in addition to our external sensations, perceptions and impressions, the fact of the Will: this manifests itself in striving and feeling, in pleasure, pain, and desire. The whole of these manifestations of the Will he opposes to the region of the intellect and, by analogy, explains the reality of the not-self, *i.e.*, of things around us, as consisting in a similar activity, which, in the form of resistance, they oppose to our own reality, *i.e.*, to our Will. Schopenhauer maintains that this is the last and only step which can be taken beyond Kant's agnostic position. In the place of the unknown and unknowable  $x$  of Kant's philosophy, he boldly places the Will, which we know by inner or immediate experience, *i.e.*, intuitively, and a large part of his writings is occupied with showing how something analogous to the Will, *i.e.*, to the active principle within us, is to be found everywhere, and how the whole world consists of the two principles of the Will and the Intellect, the active and the receptive sides of Reality. To this purely metaphysical conception he gives further significance and interest by attaching to it an ethical interpretation. This will occupy us in a subsequent chapter. It does not form a necessary conclusion from the metaphysical position, but it differentiates Schopenhauer's philosophy from the main idealistic movement; to the optimism of which it opposes an equally decided pessimism. Through this it became, after having been ignored for more than a generation, the favourite philosophy of all those who turned away in disappointment when they found that Hegelianism did not fulfil the hopes it had created, and