

who had lost or never taken part in the inspiration which characterised the age that gave birth and substance to the whole idealistic movement. Outside of this ethical interpretation, which forms by far the most popular — though not the most important — side of Schopenhauer's teaching, the points of contact which unite his treatment of the problem of reality with that contained in the writings of Fichte are numerous and striking.¹ For Fichte had already emphasised the active

¹ These relations are well brought out by Herbart himself in the only really important Review, so far as I know, of Schopenhauer's great work which appeared at the time of its publication, 1819. In quite recent times, notably through the influence of Windelband, the philosophies of Herbart and Schopenhauer have been placed in contrast and appreciated in this position. This is very suggestively done in the two brilliant chapters written on these philosophers in the 2nd vol. of 'Grosse Denker' (ed. E. von Aster, p. 269, &c.), by Prof. Rud. Lehmann. Herbart's 'Review,' however, is so exhaustive, and brings out so clearly the fundamental difference of his and Schopenhauer's points of view, that it should be read by every student interested in the subject. The Reviewer recommends Schopenhauer's work as a fine literary production, well worth reading, and as a stimulating reflection and criticism, though he fundamentally disagrees with the principles as well as the result of his doctrine. With great knowledge he shows how nearly Schopenhauer agrees with some of Fichte's earliest enunciations. He remarks that Fichte's doctrine might quite as suitably be entitled: 'Die Welt als Vorstellung und Wille,' so much so that "the Reviewer believed, at

first, that he had to do with a Fichtian, and was much surprised when, in reading further, he came upon the hardest judgment of Fichte which has probably ever been put in writing." He blames the author further for apparently not having read Fichte's 'Sittenlehre,' and goes on to say: "In truth the *Wissenschaftslehre* is no more than an ingenious exercise which should have remained unprinted because it frightens away the reader from the more mature works of Fichte. Nevertheless Fichte may be illustrated through Schopenhauer. The same metamorphosis of Kantian doctrine which occurred twenty years earlier in Fichte's mind has . . . repeated itself in Schopenhauer; and may, after another twenty years, occur for a third time; but a better result will never proceed from it than hitherto. Invariably the theoretical side of Kantian doctrine will develop itself more completely into idealism; ever also the last foundation of a true realism will be wanting,—and then the gap will be filled by the Will which the 'Critique of Practical Reason,' if not in so many words, had already stamped as the 'Thing in itself': ever also a mystical yearning for the One which is considered to be the Real will be the last sentiment