

principle as the kernel and source of reality ; and the further attempt of Schopenhauer to show how this principle manifests itself in nature, rising from blind impulses and instincts through many stages to the height of conscious life, reminds us in altered terms of Schelling's expositions in his 'Philosophy of Nature'; also the ideas of the two thinkers on the function of art have much in common.

Schopenhauer's writings remained without influence on the main currents of thought till after the middle of the century. In the meantime a great change was taking place in philosophical thought in Germany, a change which brought it nearer to the currents in which philosophical thought was moving in the neighbouring countries, notably in England and France. We may define the purport of this movement by saying that the tendency of thought was in the direction of positivism.

whereinto such a philosophy will resolve itself. But whether Plato, or Spinoza, or the Indians should be admitted? As good friends we shall always have them near us; whether they gain influence over the system depends upon individuality. A thinker so accurate, so valiant and independent as Fichte was, at least in his earlier years, does not permit them to come along. They have too many foreign features; they do not agree amongst each other. But the majority does not take matters so minutely; every plausible testimony is welcome; the oldest and the remotest witnesses count as the most valid; how could one despise Plato and the Indians?" (See Herbart's 'Sämmtliche Werke,' ed. Hartenstein, vol. xii. p. 369 *sqq.*) Further on Herbart objects

to what Schopenhauer has in common with Kant—viz., "the secret effect of practical needs which show themselves in every system in which the practical and the theoretical are not most carefully and distinctly separated as completely independent, and to be kept from mutual influence" (p. 378), and he repeats (p. 379) "what no doubt will appear very strange to Schopenhauer, that to the Reviewer he seems only to repeat Fichte, though in a new and formally improved edition." The analogies with Fichte are followed up with considerable detail in the sequel (p. 382) of this interesting document, in which many difficulties are referred to which later historians of philosophy have discovered and criticised in the writings of Schopenhauer as well as in those of Herbart.