

that to the influence of Kant's practical philosophy, and of the extreme version which Fichte subsequently gave of it, the fundamental conception of Schopenhauer must be traced back, it is nevertheless his undoubted merit to have first attempted to elaborate a comprehensive philosophical creed in which the ultimate Reality, the foundation and root of all existence, is conceived to be that power which in human consciousness figures and operates as the Will or active principle.¹

As the interest in the logical system of Hegel subsided, and the shallowness of the materialistic doctrines revealed itself, the position which Schopenhauer took up, and which he had defended with a great wealth of illustration and with much literary talent, attracted at last popular attention and exerted that influence upon scientific,² academic, and popular thought which it has

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Opposed to
Paulogism
and Mech-
anicism.

¹ Schopenhauer gives very lucidly the rationale of his whole conception in a passage which is worth transcribing. "The empirical confirmations which I am going to mention refer one and all to the kernel and main point of my doctrine, the real metaphysic of the same—*i.e.*, to that paradoxical, fundamental truth that what Kant opposed as the 'Thing in itself' to its mere appearance (termed by me presentation) and what he considered to be absolutely unknowable, that, I say, this thing in itself, this substratum of all phenomena, and as such of the whole of nature, is nothing else than what is immediately known and familiar to us, what we find in our own inner self as the Will; that in consequence this Will, instead of being, as all philosophers

have hitherto assumed, inseparable from the Intellect, or even a mere result of the same, is fundamentally different and quite independent of it, capable of existing and manifesting itself without it: such being the case in the whole of nature, from the animal creation downwards: further, that this Will, as the only Thing in itself, the only truly Real, the only original and metaphysical principle in a world in which everything else is mere appearance, gives to everything, whatever it may be, the power through which it can exist and act, &c." (Schopenhauer, Werke, ed. Griesebach, 2nd edit., vol. iii. p. 202.)

² In the second edition of his tract, which appeared in the year 1854, Schopenhauer shows that his fundamental principle as well as