

formula which contrasted the phenomenal and the noumenal worlds, the "Thing in itself" and its appearance. The main object and root of his philosophy was to define the "Thing in itself," and this he did by identifying it with the Will. And he still further emphasised and perpetuated this contrast by placing in opposition the Will and the Intellect, as the two fundamental principles or factors in all reality. In the sequel he certainly did utilise the discoveries and theories of the rapidly progressing natural sciences as illustrations of his main thesis, and in the tract referred to, "The Will in Nature," he arrived at a philosophy of nature and a conception of her innermost essence.

Still Schopenhauer belonged to the idealistic and romantic school of modern philosophy and retained many of the prejudices and preconceptions with which that school started, as also that supreme belief in the

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nothing but the name in common with Schopenhauer's Will. Not less is Fichte in the fundamental traits of his philosophy rationalistically inclined, and in addition much more than Kant teleologically minded. Indeed, without exaggeration, we may say that his system is the most consistent attempt to explain without remainder what *is* by what *ought* to be. . . . The Self (or ego) is for Fichte essentially a rationally determined function, its real essence being rational and moral determination. . . . With Schopenhauer, on the other side, it seems at first problematical how moral categories can be applied at all to the blind and aimless Will which appears most directly in the forces of inorganic nature" (p. 285). Dr Lehmann then shows how, so far as the ethical problem is concerned,

the way was indicated to Schopenhauer by Schelling's tract (1809) on the "Essence of human freedom," which Schopenhauer praised as an excellent paraphrase of Kantian doctrine in which, however, Schelling did not give Kant his due. We shall revert to this when dealing in a subsequent chapter with the Ethical problem. It should be noted that Schopenhauer's introduction to the idealistic philosophy came through Schulze in Göttingen and Fichte in Berlin, at a time (1809-1813) long after Fichte's separation from Schelling, whose philosophy of nature lay outside Schopenhauer's course of studies. His interest in physical and physiological questions was probably awakened by Goethe, who, in 1814, secured Schopenhauer's interest in his own colour theory.