

truths of science and the efforts of life; it occupied a region by itself. Schopenhauer had learned from Kant, Fichte, and Schelling, to consider the Will or the active principle as the most important, the primary factor in the human soul. He further agreed with Kant in considering the space- and time-forms of sense-impression and the logical forms of the intellect as having their origin in the human soul; but, as he exaggerated the doctrine of the primacy of the human Will to mean that the essence of the human mind was "Will," he saw in the human intellect a creation of the Will. And, as he judged of everything outside of self by analogy with the self or human mind, he further exaggerated the term Will to mean not only the fundamental essence of human nature but the essence of all reality. Consistently he looked upon that portion of reality which was devoid of intelligence as exhibiting the activity or creative power of the Will in forms and stages inferior, but leading up, to the highest manifestation of the Will when it is joined to the Intellect. As he expressed it, everything in the world is an objectivation of the Will; the highest form of this process of objectivation is to be found in the Intellect or the world as seen through the senses and through the forms of thought.

Whoever is led by inclination, study, or practical experience to look at the active powers of the mind as fundamental and all-important is face to face with the ethical problem. This problem contains two great difficulties or mysteries: the mystery of the Freedom of the Will and the mystery of Evil and Sin. Schopenhauer had no difficulty in solving the former, and he