

not fully admit this. But the fact that Schopenhauer in the title of his principal work placed the Will before the Intellect, shows his antagonism to the one-sided intellectualism or panlogism of Hegel, and marks an important feature in the change which has come over philosophical speculation during the last fifty years, a change which may be defined as the temporary abandonment of metaphysics and the disintegration of systematic philosophy in favour of separate pursuits, which, under the names of Psychology, Theory of Knowledge, Ethics, and Anthropology, are tending to establish themselves as independent sciences, attacking by separate methods the various problems into which the great world-problem has been broken up. Among these, Anthropology has received great attention through another influence which made itself felt about the time when the "Will-philosophy" of Schopenhauer, with its special pessimistic inferences, first attracted popular attention. And in general it may be admitted that this new and suggestive line of research, opened out from an entirely unexpected quarter, did much good in counteracting the unhealthy and unfruitful attitude which the philosophy of pessimism would have still more largely produced, if it had been alone in the field. These remarks refer mainly to Germany, as it is only in that country that in recent times pessimism has commanded much attention and exerted a widespread influence on national thought. A similar danger hardly exists either in France or in England. In the former country it was not pessimism, but for a time indifferentism, that blighted philosophical speculation, whereas in this