

with him, if we except certain smaller productions of Schelling and Schleiermacher and the later popular writings and addresses of Fichte. He has, moreover, one point in common with Lotze: both had a large body of reasoned speculation immediately before them in which they could find suggestions varied and numerous. But the study and contemplation of this great material did not produce with Schopenhauer the same result as it did in the mind of Lotze, who, in the Leibnizian spirit, declared that "after such a long development of philosophical thought, in which every possible point of view had been discovered, forgotten, and discovered again, there was no longer any merit of originality but only that of accuracy." Schopenhauer was in this respect not so modern and so modest. He started in a romantic spirit and continued the idealistic tradition, believing that through some intuition, similar to that of the artist, an idea could be discovered which should unify thought and solve the highest philosophical problem. Unlike Lotze also he coined for his fundamental ideas definite terms through which they have become popular in subsequent literature. These terms are given in the title of Schopenhauer's first and greatest work: 'The World as Will and Idea.'

By putting the Will, the active principle, in the foreground, Schopenhauer gave expression to an idea which was not foreign to his forerunners — Kant, Fichte, and Schelling. In various important passages of their writings they led up to a conception for which Schopenhauer found the right word. Unconsciously he also anticipated a movement of thought which has since