

grown stronger, and which in the present age has found a characteristic title.

Most of the philosophies of the latter part of the century may be termed voluntaristic, in opposition to the essentially intellectualistic philosophies of the earlier part of the century. In fixing upon the Will, or the active principle in human nature, as indicative of the true nature of all Reality, so far as it is accessible and intelligible to us, Schopenhauer took up the philosophical problem in the form in which he conceived that Kant had left it in his first 'Critique.' The problem defined there, which had received clearer and clearer expression since the time of Descartes, is the problem of "the Thing in itself,"—the X which represents the Real in opposition to the merely apparent or phenomenal nature of things. Whereas all the other followers of Kant tried to get over the dualism left in his system by getting rid of this unknowable Something, Schopenhauer sees the only possible step in advance in giving a direct answer to the question, What is it? And the answer is found by resorting to a method which is common to him with other and opposite thinkers; it is through introspection and by analogy that we arrive at this answer. Not the world of the senses nor that of the intellect, but our consciousness of an active principle in us, which we call the Will, gives us an indication of the source and essence of all Reality. In pointing to this he expresses with more emphasis and in a one-sided manner what others had urged before him. He at the same time reintroduces into philosophical thought

46.
The
principle
of Will.