

that dualism which the idealistic philosophy had tried to remove.

To Schopenhauer, the world as we know it rests on or contains two independent principles, the Will and the Intellect; and the title of his great work which appeared in the year 1819 is 'The World as Will and Idea.' The substance of this work consists mainly in an exposition of the relation in which these two principles stand to each other, and in manifold and very interesting illustrations drawn from a large field of observation.

Schopenhauer's main work was contemporary with the writings of Hegel and with the latest important publication of Schelling, but it remained unknown and neglected for nearly thirty years, though it impressed a few minds of the first order as a unique and extraordinary production. In one other important direction Schopenhauer's dualistic system coincided with, and assisted, the reaction which set in in the middle of the century, emphasising those points which the purely intellectual and logical systems had pushed into the background. In all these systems the transition from the abstract and unifying principle to the world of many things and of individual beings remained the great difficulty. Schopenhauer saw that this pointed necessarily to the existence of more than one principle.

The Will is indeed, in a general conception of the term, a uniting principle in the world, but there is on the other side a principle which works in the opposite direction—the principle of individuation,—and