

another and opposite tendency in philosophy which emphasised the importance of the active principle in the human mind had to recognise—sometimes unwillingly—that Schopenhauer had, thirty years earlier, come forward with a bold solution of Kant's unsolved enigma by stating that the "Thing in Itself" is Will. Critics were not slow, however, to point out that both the "active principle" of Schopenhauer and the Unconscious of v. Hartmann could be traced back to the philosophy of Fichte and Schelling.

28.
Fr.
Nietzsche.

The names of Schopenhauer and v. Hartmann are both identified with distinct philosophical problems. The same cannot be said of another brilliant writer who was much influenced by Schopenhauer, whose writings have had a still greater popular success, but whose philosophical importance seems limited to his being the champion not of quietism and the negation of the Will, but of its forceful self-assertion. This is Friedrich Nietzsche, who has in his own personality placed before thoughtful minds an interesting psychological problem.

29.
Contrast
with other
thinkers.

One can hardly avoid contrasting with this philosophy which moves in brilliant aphorisms and concentrates itself in an enigmatic personality, equally devoid of consistency and logic, the dignified flow of thought, the uneventful lives and unobtrusive personalities of some of the foremost leaders of the thought of the period. To one of these we must now return if we wish to understand a very large part of the philosophical labours of the latter part of the century. It was Lotze who, during the period of apparently the smallest philosophical productivity, did much to introduce two habits of