

**SCHOPENHAUER'S DOCTRINE
OF THE THING-IN-ITSELF AND
HIS ATTEMPT TO RELATE IT TO
THE WORLD OF PHENOMENA**

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Schopenhauer's Doctrine of the Thing-in-itself and His Attempt to Relate it to the World of Phenomena by Stephen Sheldon Colvin

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STEPHEN SHELDON COLVIN

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OF THE

THING-IN-ITSELF

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WORLD OF PHENOMENA.

INAUGURAL DISSERTATION FOR THE ACQUISITION OF THE DOCTOR'S DEGREE FROM
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TO
PROF. W. G. EVERETT,
WITH
ESTEEM AND GRATITUDE.

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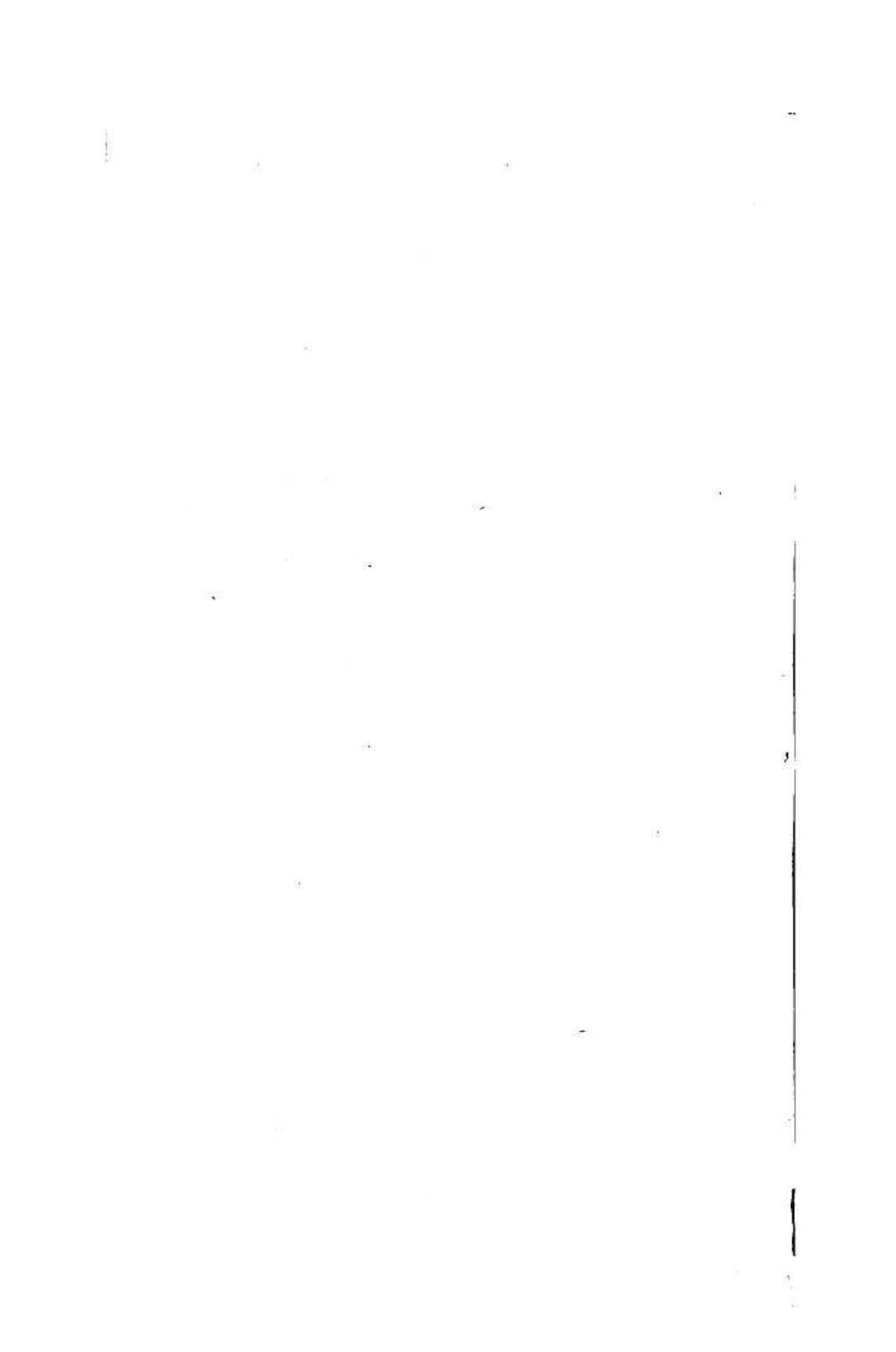
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CHAPTER I.

THE WORLDS OF BEING AND BECOMING.

I. WHEN Greek philosophy with the intuitive insight of fresh awaking genius first developed the antithesis of the worlds of Being and Becoming it raised a problem whose solution was to busy the speculative thinking of the ages to come. The relation between these two worlds, the bond of union which joins the ceaseless flux of phenomenal existence to the eternal changeless essence—this has furnished material for an inquiry of the greatest profundity, an inquiry which the schools and systems of Antiquity, the disputations of the Middle Ages and the metaphysics of Modern Times have continually sought to answer. True, some sceptical of human attainment have been content to limit knowledge to the world of experience, while others with dogmatic assurance have in their eager search after ultimate reality left far behind the realm of phenomena, thus forgetting the source and aim of their inquiries; but neither sceptic nor dogmatist can be said to have achieved results of a permanent character. The human mind can never content itself with a phenomenal world which contains in itself no abiding reality. Equally unsatisfactory is the realm of transcendent shadows where abstract concepts without flesh and blood elude the grasp of the seeker after truth. The worlds of Being and of Becoming both have their worth and their justification but neither alone can be said to have true meaning or existence. No philosopher has recognized more clearly than Schopenhauer the necessity of an intimate relation between these two worlds. His entire system, from one point of view at least, may properly be considered as an explanation of the physical universe through superphysical concepts. For him metaphysics is the interpretation of experience, and a transcendental hypothesis is valid only in