

vented Zeller from becoming too exclusively logical and critical, whilst, no doubt, the ideal side of Fechner's philosophy, which exerted an increasing influence upon Wundt, helped him to recognise that exact methods alone would lead only to one-sided results, that philosophy meant a Unification of thought; it resulted in his increasingly pronounced endeavour to find a formula in which the spiritual side of things should be adequately expressed.

59.
Influence of
Schopen-
hauer.

About the same time a third influence began to make itself felt in philosophical circles in Germany. This was the belated influence of the philosophy of Schopenhauer, whose principal work had been more than forty years before the world.¹ It had remained unappreciated, and

¹ Of all the leading philosophers of Germany the personality of Schopenhauer has created the greatest interest. His philosophy was so much an outcome of his subjective character and experience, and so little influenced by the necessities and considerations of academic teaching, that he resembles rather independent thinkers like Descartes, Spinoza, and Leibniz, than the leaders of the philosophy taught at the German universities from Wolff down to Hegel and Herbart. Among these he only recognised Kant as his immediate predecessor, and carried on a lifelong protest against the official philosophy at the universities. The unique and solitary life which he led, away from intercourse with any of the leading thinkers or scholars of his age, gave him the reputation of a philosophical curiosity, and added much to the popular interest which surrounded his eccentric teaching. After the publication of a volume of Essays in 1851 with the title of

'Parerga and Paralipomena,' and of the 'Letters on Schopenhauer's Philosophy' by Julius Frauenstädt (1854), Schopenhauer began to be known to a wider circle of philosophically interested readers. Three important earlier notices of Schopenhauer's system by Herbart (1820, 'Works,' vol. xii. pp. 369-91), Rosenkranz in his 'History of the Kantian Philosophy' (1840), 'Kant's Works' (vol. xii.), and Erdmann 'Geschichte der Neueren Philos. (vol. iii., part 2), as well as some notices by less well-known authors, failed to attract due attention. When the writer of this History came to Göttingen in 1860 Schopenhauer's name was hardly known even amongst students of philosophy, no reference being made to him in philosophical lectures; and it was only after his death, in September of that year, that through various obituary notices and through a biography by his personal friend, W. Gwinner (1862), Schopenhauer became for a time the most interesting