

15.  
Goethe's  
"inner  
freedom."

through the help of art and beauty, out of the evils and limitations of life into the sphere of the Ideal. What Schiller proclaimed Goethe actually carried out. Through his long life he strove to attain to what he termed inner freedom. From this hard-won height he contemplated what was going on around him, elaborated a serene and dignified philosophy of life which he did not teach, but of which he gave lasting testimony in the brilliant productions of his poetic genius. He crowned his life and his work with the unique tragedy of 'Faust,' in which the highest problems of life are treated in a manner consistent with the deepest interests of nineteenth century thought, assimilating the valuable ideas of his age, forecasting in a prophetic manner many developments which to others revealed themselves only gradually during the long course of the century, placing the old problems in a new light and hinting at new ways for their possible solution. Only now, when reviewing, after the lapse of a century, the position which Goethe took up at the time, can we appreciate the great gain which not only German literature, German art, and the German nation, but the whole of the civilised world has reaped through the self-reliance and self-restraint with which Goethe, in those years of strife, tumult, and unsettlement, retired into what appeared to many a sphere of epicurean ataraxy or of egoistic repose. He felt that only by so doing could he fulfil the mission in which he believed, and bring out the truth that was in him. He worked at the definition of problems which exist at all times and everywhere, and are not confined to a special age or a limited society.