

also daringly announced their central ideas at an early age; but they differ from them inasmuch as both these thinkers found it impossible to retain their early positions, and in consequence developed various modifications known in the history of philosophy as the later phases of their respective systems. The tenacity — not to say obstinacy — with which both Schopenhauer and Hartmann clung to their original formulæ, to what many may consider mere words, is characteristic of thinkers who live out of the world and secluded from its practical interests, who also take no part in academic teaching, but are interested only in the written, not the verbal, transmission of their ideas. Although such thinkers may cast inquisitive and searching glances all round into the different regions of science, art, and life, they do so always through the coloured eyeglasses which they have armed themselves with, and which transmit only those rays that are congenial to their organ of vision. A similar one-sided colouring is characteristic also of the philosophy of Herbert Spencer, who, early in life, came under the spell of the formula and the word Evolution; though it must be admitted that by placing in opposition to, and at the foundation of, evolution, “the Unknowable,” his influence upon the thought of his age has been twofold and in opposite directions—in the direction of dogmatism and positivism on the one side, of agnosticism and scepticism on the other.

41.
Peculiarity
of Schopen-
hauer's
philosophy.

To understand Schopenhauer's philosophy we must realise that he was the first among recent German thinkers to break not only with the general tendency of the philosophical systems which he opposed, but also