

with the fundamental beliefs which governed the aspirations and endeavours of contemporary German culture. This aimed at realising what has been termed the Ideal of Humanity. Two aspects are characteristic of all those endeavours, however different their expression may have been in the various systems or in the unsystematic writings of the great leaders of German thought. They were, first of all, hopeful—they inherited the optimism of Leibniz's philosophy; and they were, secondly, religious in the Christian sense of the word. They desired to get hold of the essence, as distinguished from the letter, of Christian truth, to purify and elevate the existing dogmas of the Church, to do away with the narrowness of orthodoxy, and to spiritualise the teaching of rationalism. Although they appeared, at times and in single instances, to favour the pantheistic view of Spinoza, they were theistic in this sense that their pantheism did not oppose Christian Theism, but that the one implied the other. In many cases we find that a more or less pantheistic version of the Christian truth returned again, in its final developments, to a theistic conception. Schopenhauer's philosophy was neither optimistic—*i.e.*, hopeful—nor was it theistic or pantheistic; it was pessimistic and anti-theistic. I intentionally avoid the use of the word atheistic, as this has acquired in modern controversial literature a much more extreme meaning, having almost become an epithet of moral opprobrium which I should be sorry to cast upon any honest searcher after truth. But it was less through the second characteristic trait of his teaching that Schopenhauer placed himself and all his followers and admirers