

of the ruling philosophy of their age and country. We owe it to them, notably to Schopenhauer, that philosophical style has been greatly improved and clarified, that philosophical questions have been made interesting to the general reader, and that the centre of gravity of philosophical reasoning has been moved from the intellectual to the ethical problem, the problem, indeed, which already in the eyes of Kant and Fichte was the most important problem of philosophy. And so far as the special problem of this chapter is concerned, they may be said to have again pushed into the foreground as the most important question, the spiritual or religious problem, the problem of Good and Evil, and of Redemption. As Mr Whittaker says: The spirit of Schopenhauer's philosophy "is different from that of European philosophy in general. What preoccupies him in a special way is the question of evil in the world. Like the philosophies of the East, emerging as they do without break from religion, Schopenhauer's philosophy is in its outcome a doctrine of redemption from sin. The name of Pessimism commonly applied to it is in some respects misleading, though it was his own term; but it is correct if understood as he explained it. As he was accustomed to insist, his final ethical doctrine coincides with that of all the religions that aim, for their adepts or their elect, at deliverance from this 'evil world.' . . . For Schopenhauer the desire for speculative truth does not by itself suffice to explain the impulse of philosophical enquiries. On one side of his complex character he had more resemblance to the men who turn from the world to