

on the popular thinking mind outside of the schools, which in some instances was quite phenomenal.

45.
Schopen-
hauer and
von Hart-
mann.

With the philosophies of Schopenhauer and von Hartmann we enter upon a different phase of philosophic thought. Both thinkers consider the first task of philosophy to be a unification of thought; the discovery of some principle through which what in science and life remains fragmentary and disconnected can be brought together into a coherent and consistent system. But the interest which led Schopenhauer to his speculations was not so much a personal concern, a religious demand, the reconciliation of knowledge and belief, or of faith and reason, as it was with Kant, Fichte, Hegel, Schleiermacher, and Lotze. Although eminently subjective, his writings contain less of the personal element. His personality stands as it were outside of the framework of his system. He did not live his philosophy, though he lived exclusively for it. His philosophy was essentially for others, not for himself. We do not find with him the long years of labour which preceded the publication of Kant's 'Critiques,' nor the unrest and spiritual striving of Fichte's youthful years, nor the profound and many-sided studies in and through which the central idea of Hegel's system gradually crystallised, nor the religious background of Schleiermacher's thought, nor even that underlying conviction upon which Lotze's speculation rested from the beginning. We feel by contrast how all these thinkers aimed at expressing in their philosophical writings the most serious convictions which guided not only their thought but also their conduct, and that they conceived themselves eminently responsible