

to their readers, and especially to their youthful hearers, for giving to them the deepest truth, a message which was sacred to them.

This is not the only position from which the highest philosophical problem, the formation of a reasoned creed, can be approached. The problem of philosophy, the unification of thought and knowledge, may be regarded like any other scientific problem or like an artistic performance. The interest in it may not be the highest, the religious interest, it may be purely metaphysical or artistic or scientific. This is notably the case where philosophical speculation is carried on as an interesting pursuit, but without that responsibility which, in the mind of every serious thinker, the teaching profession inevitably adds to the purely intellectual interest. Schopenhauer did not experience this personal responsibility of the teacher who has daily to meet and address a youthful audience. Thus, whilst Kant, Fichte, Hegel, and Schleiermacher took part, and were leaders in the great educational work of the nation, this consideration entirely disappears in Schopenhauer's writings. He however conceived the contrast differently, regarding himself as the devotee of pure truth and the professorial class as practising an immoral system of accommodation.

In the same degree as the personal element disappears, the literary and artistic element takes its place. The writings of Schopenhauer appeal primarily to an audience not under academical authority, whom they attract not by the moral force of their deliverance but by the excellence of their literary style. From this point of view Lotze is the only writer of the other class who can be compared