

the point of view which we have taken up, this whole movement of thought known as the Idealistic or Transcendental movement, led away from that plain historical way which Locke had indicated. It must also be admitted that both Hegel and Schopenhauer left the whole development at a point beyond which there seemed no possibility of progress, unless we recognise as legitimate the attempt — due notably to von Hartmann — to reconcile the two outstanding conceptions contained in Hegel's and Schopenhauer's respective systems. This latter attempt was certainly not in the spirit of either of those two thinkers, as they both agreed in holding that they had reached a sort of finality beyond which no radically new step was possible.

To a great extent it must also be plain to every student of these Transcendental Systems that it is extremely difficult to arrive at a clear understanding of many very important passages — so much so that different historians and expounders have been able to put very different meanings into the words of the great masters. Perhaps, however, an exception must be made for the writings of Schopenhauer, who, in contrast to the others, cultivated a lucid and elegant style which did much to popularise his doctrine.

So far as Kant, Fichte, and Hegel are concerned, they invented a style of their own, added a large number of new terms to the already overloaded vocabulary bequeathed by ancient and mediæval thinkers, and indulged in a forbidding phraseology which appeared to many readers a deliberate mystification.