

In August 1831 he made a fortuitous expedition to Frankfort-on-the-Main--an expedition partly prompted by the outbreak of cholera at Berlin at the time, and partly by the portent of a dream (he was credulous in such matters) which at the beginning of the year had intimated his death. Here, however, he practically remained until his death, leading a quiet, mechanically regular life and devoting his thoughts to the development of his philosophic ideas, isolated at first, but as time went on enjoying somewhat greedily the success which had been denied him in his earlier days. In February 1839 he had a moment of elation when he heard from the Scientific Society of Drontheim that he had won the prize for the best essay on the question, "Whether free will could be proved from the evidence of consciousness," and that he had been elected a member of the Society; and a corresponding moment of despondency when he was informed by the Royal Danish Academy of the Sciences at Copenhagen, in a similar competition, that his essay on "Whether the source and foundation of ethics was to be sought in an intuitive moral idea, and in the analysis of other derivative moral conceptions, or in some other principle of knowledge," had failed, partly on the ground of the want of respect which it showed to the opinions of the chief philosophers. He published these essays in 1841 under the title of "The Two Fundamental Problems of Ethics," and ten years later *Parerga und Paralipomena* the composition of which had engaged his attention for five or six years. The latter work, which proved to be his most popular, was refused by three publishers, and when eventually it was accepted by Hayn of Berlin, the author only received ten free copies of his work as payment. It is from this book that all

except one of the following essays have been selected; the exception is "The Metaphysics of Love," which appears in the supplement of the third book of his principal work. The second edition of *Die Welt als Wille und Vorstellung* appeared in 1844, and was received with growing appreciation. Hitherto he had been chiefly known in Frankfort as the son of the celebrated Johanna Schopenhauer; now he came to have a following which, if at first small in numbers, were sufficiently enthusiastic, and proved, indeed, so far as his reputation was concerned, helpful. Artists painted his portrait; a bust of him was made by Elizabeth Ney. In the April number of the *Westminster Review* for 1853 John Oxenford, in an article entitled "Iconoclasm in German Philosophy," heralded in England his recognition as a writer and thinker; three years later Saint-René Taillandier, in the *Revue des Deux Mondes*, did a similar service for him in France. One of his most enthusiastic admirers was Richard Wagner, who in 1854 sent him a copy of his *Der Ring der Nibelungen*, with the inscription "In admiration and gratitude." The Philosophical Faculty of the University of Leipzig offered a prize for an exposition and criticism of his philosophical system. Two Frenchmen, M. Foucher de Careil and M. Challemel Lacour, who visited Schopenhauer during his last days, have given an account of their impressions of the interview, the latter in an article entitled, "Un Bouddhiste Contemporain en Allemagne," which appeared in the *Revue des Deux Mondes* for March 15th, 1870. M. Foucher de Careil gives a charming picture of him:--"Quand je le vis, pour la première fois, en 1859, à la table de l'hôtel d'Angleterre, à Francfort, c'était déjà un vieillard, à l'oeil d'un bleu vif et limpide, à la lèvre mince et légèrement

sarcastique, autour de laquelle errait un fin sourire, et dont le vaste front, estompé de deux touffes de cheveux blancs sur les côtés, relevait d'un cachet de noblesse et de distinction la physionomie pétillante d'esprit et de malice. Les habits, son jabot de dentelle, sa cravate blanche rappelaient un vieillard de la fin du règne de Louis XV; ses manières étaient celles d'un homme de bonne compagnie. Habituellement réservé et d'un naturel craintif jusqu'à la méfiance, il ne se livrait qu'avec ses intimes ou les étrangers de passage à Francfort. Ses mouvements étaient vifs et devenaient d'une pétulance extraordinaire dans la conversation; il fuyait les discussions et les vains combats de paroles, mais c'était pour mieux jouir du charme d'une causerie intime. Il possédait et parlait avec une égale perfection quatre langues: le français, l'anglais, l'allemand, l'italien et passablement l'espagnol. Quand il causait, la verve du vieillard brodait sur le canevas un peu lourd de l'allemand ses brillantes arabesques latines, grecques, françaises, anglaises, italiennes. C'était un entrain, une précision et des saillies, une richesse de citations, une exactitude de détails qui faisait couler les heures; et quelquefois le petit cercle de ses intimes l'écoutait jusqu'à minuit, sans qu'un moment de fatigue se fût peint sur ses traits ou que le feu de son regard se fût un instant amorti. Sa parole nette et accentuée captivait l'auditoire: elle peignait et analysait tout ensemble; une sensibilité délicate en augmentait le feu; elle était exacte et précise sur toutes sortes de sujets."