

Therefore all who think for themselves hold at bottom much the same views; when they differ it is because they hold different points of view, but when these do not alter the matter they all say the same thing. They merely express what they have grasped from an objective point of view. I have frequently hesitated to give passages to the public because of their paradoxical nature, and afterwards to my joyful surprise have found the same thoughts expressed in the works of great men of long ago.

The book-philosopher, on the other hand, relates what one man has said and another man meant, and what a third has objected to, and so on. He compares, weighs, criticises, and endeavours to get at the truth of the thing, and in this way resembles the critical historian. For instance, he will try to find out whether Leibnitz was not for some time in his life a follower of Spinoza, etc. The curious student will find striking examples of what I mean in Herbart's *‘Analytical Elucidation of Morality and Natural Right’*, and in his *‘Letters on Freedom’*. It surprises us that such a man should give himself so much trouble; for it is evident that if he had fixed his attention on the matter he would soon have attained his object by thinking a little for himself.