

During the next few years we find Schopenhauer devoting himself assiduously to acquiring the equipment for a learned career; at first at the Gymnasium at Gotha, where he penned some satirical verses on one of the masters, which brought him into some trouble. He removed in consequence to Weimar, where he pursued his classical studies under the direction of Franz Passow, at whose house he lodged. Unhappily, during his sojourn at Weimar his relations with his mother became strained. One feels that there is a sort of autobiographical interest in his essay on women, that his view was largely influenced by his relations with his mother, just as one feels that his particular argument in his essay on education is largely influenced by the course of his own training.

On his coming of age Schopenhauer was entitled to a share of the paternal estate, a share which yielded him a yearly income of about £150. He now entered himself at the University of Göttingen (October 1809), enrolling himself as a student of medicine, and devoting himself to the study of the natural sciences, mineralogy, anatomy, mathematics, and history; later, he included logic, physiology, and ethnography. He had always been passionately devoted to music and found relaxation in learning to play the flute and guitar. His studies at this time did not preoccupy him to the extent of isolation; he mixed freely with his fellows, and reckoned amongst his friends or acquaintances, F.W. Kreise, Bunsen, and Ernst Schulze. During one vacation he went on an expedition to Cassel and to the Hartz Mountains. It was about this time, and partly owing to the influence of Schulze, the author of *Aenesidemus*, and then a professor at the University of Göttingen, that Schopenhauer came to

realise his vocation as that of a philosopher.