

the philosophy of a nonconformist (1788–1860)

i the unsettled years: 1788–1831

As one of the most erudite and cosmopolitan thinkers in the history of western philosophy, Arthur Schopenhauer offers us an image of the world that is both astounding and sobering. He never left Europe in his 72-year lifetime, but he traveled extensively and observantly throughout the continent during his early years, with fluent linguistic abilities in German, French, English, Greek, Latin, and, in later years, Spanish. He had the good fortune to live when traditional religious texts from India were first reaching Europe in accessible translation, and he became notable as being among the first western philosophers to incorporate Vedic and Buddhist themes into his philosophical outlook. His philosophical approach also displayed a distinctively universalist character in its effort to establish conclusions that apply to all times and places. Known popularly as one of philosophy's great pessimists, Schopenhauer – as the chapters ahead will reveal – can also be appreciated as representing a combination of hard-headed realism, artistic appreciation, and religious mysticism.

Schopenhauer entered the world surrounded by social prestige and privilege, having been born into a successful mercantile trading family in the free city of Danzig (now Gdansk, Poland) whose roots traced back to the Netherlands. His Anglophile father, Heinrich Floris Schopenhauer (1747–1805), planned that Arthur would follow in his footsteps to manage the family business and establish himself as the head of a patrician, ship-owning family. Young Arthur was educated accordingly with a strong dose of European travel at an early age, which combined later with an enrolment at an exclusive school in Hamburg whose curriculum helped train young teenagers for success in international business.

Danzig was a free trading city when Schopenhauer was born, but it was in Prussia's hands by the time Arthur had reached the age of 5. This forced the family to move to Hamburg – another free trading port where his anti-Prussian father could conduct business more comfortably.

Arthur's mother, Johanna Henriette Trosiener Schopenhauer (1766–1838), was nineteen years younger than her husband, and her relationship with Heinrich Floris expressed this distance in age. Immediately after Arthur was born, the 22-year-old Johanna lived on the family's suburban estate outside of Danzig while Heinrich Floris spent most of the weekdays in the city on business, returning on the weekends to visit his young wife and son. Johanna's own family, although it was less affluent than her husband's, was also well-placed in Danzig society. Her father was one of the city's senators, and the marriage to Heinrich Floris solidified upper-class social relationships. Johanna herself loved to entertain people in the high society of her time, abhorred boredom and being alone, and later displayed an impressive talent for writing fiction and travelogues. Her collected works were published in 24 volumes in 1831. Arthur would later use the same Leipzig publisher, Friedrich August Brockhaus, for his own writings.

Schopenhauer appears to have had a relatively lonely childhood, sometimes distraught by fears of abandonment. According to his own reports, the occasion upon which he felt consistently the happiest and most at home was neither in the company of his parents nor in Germany, but in France, from the ages of 9 to 11, when he stayed at the house of one of his father's business associates whose surname was Grégoires de Blésimaire. In Le Havre, he developed a friendship with the family's young son, Anthime Grégoires, and learned to speak French so fluently and naturally, that upon his return to Hamburg, he could hardly remember how to communicate in German.

Arthur witnessed for the next few years the large parties thrown by his parents for the Hamburg elite. He does not appear to have been inspired by these get-togethers and he showed increasingly less interest in becoming a member of this prestigious social group as time went on. This was unlike some of his schoolmates who grew up to assume respectable and powerful places in the Hamburg mercantile community. Arthur was more reflective and academically-inclined, much to his father's disappointment.

As Schopenhauer matured into his teenage years and the decision for embarking on a specific course in life became more pressing, his father agreed that Arthur could develop his interest in academics only if he would agree to miss out on yet another, more grand opportunity to travel extensively throughout Europe. The price of travel, however, was to include not only the abandonment of his academic pursuits but also the commitment to commencing an apprenticeship in the mercantile

trading business immediately upon return. Setting his academic dispositions aside, Arthur chose the attractive European travel and in 1803 at age 15, he journeyed with his parents through the Netherlands, Belgium, England, France, Switzerland, and Austria, returning for a brief time to Le Havre, of which he had fond memories. While in England, he was briefly enrolled in a boarding school in Wimbledon (June 30 to September 20, 1803) while his parents traveled in Great Britain. Some of Johanna Schopenhauer's published travelogues vividly describe the cities and towns she and her husband visited in England and Scotland during this trip.

These European adventures conveyed a more mature meaning for Schopenhauer, for he became impressed painfully with the wretched circumstances in which he saw many people living. The memories never left him and he later wrote about how, at age 17, he had gravitated into perceiving human life, as had Buddha, with its unceasing suffering and pain. The belief in God became impossible for him, as he found it inconceivable that this physical world could be the product of an all-good, all-powerful, and all-knowing deity. Despite this, and although his cosmopolitan experiences helped transform him into an atheist, it did not undermine his sense of duty and respect, for Schopenhauer kept his promise to his father upon returning from his travels and began his business apprenticeship in earnest.

From his father, Schopenhauer believed, he had inherited a tendency towards anxiety, and he probably had sufficient reason to interpret his own personality in this way. Whether his father suffered from anxiety is uncertain, but Schopenhauer's duty to his father was put to the test by Heinrich Floris's death on April 20, 1805 at age 58; Arthur himself had turned 17 two months before, almost to the day.

Heinrich Floris's body was discovered in a canal behind the Schopenhauer's house in Hamburg, whose rear constituted the warehouse for the family business. He had apparently fallen from one of the upper floors. The situation was ambiguous; the death was considered officially to have been an accident, although it could well have been a suicide. Heinrich Floris had been ill in the months preceding, he had displayed memory losses, and his business had not been faring well. Arthur later blamed his mother for his father's suicide, believing that she had seriously neglected her husband when he was ill and depressed. In light of this tragic event, Arthur's negative view of the world only deepened, and although he and his father did not seem to be close, Arthur suffered emotionally from his father's absence.

Johanna sold the family business within a few months and moved to Weimar with Adele, Arthur's younger sister (Luise Adelaide Lavinia Schopenhauer, 1797–1849), a year later. In the meantime, Arthur continued in his business apprenticeship for two further years, then, with

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his mother's support, he made the decision at age 19 to abandon the businessman's life that his father had virtually obligated him to. Schopenhauer then moved to Gotha, near his mother in Weimar, to attend preparatory school for entrance into university studies. The year was 1807.

Schopenhauer managed well in his initial studies, but his precociousness led to an unfortunate episode where he condescendingly mocked one of his teachers with a cutting poem, with the effect of alienating himself from the school environment. Thinking of escaping back to Weimar, he encountered resistance from his mother who did not want him to live with her lest he cause disruption at the intellectual salon she had been cultivating. Johanna was socially well-connected in Weimar and she took pride in having people such as Goethe, Wieland, the Brothers Grimm, and Schlegel visit her home for intellectual discussion.¹

As a condition for supporting Arthur's presence in Weimar, Johanna insisted that he live in a separate house from which he could visit her during the day. Accepting these stipulations, Schopenhauer moved from Gotha to Weimar and prepared himself for university studies with a private tutor who specialized in Greek literature, Franz Passow (1786–1833). At the end of 1809, at age 21, he enrolled as a medical student at the scientifically-renowned University of Göttingen, and remained there for two years before transferring to the University of Berlin in 1811 at age 23.

Schopenhauer studied philosophy in Göttingen with the skeptical philosopher Gottlob Ernst Schulze (1761–1833), who wisely advised him to study two of the most influential philosophers in the western tradition, namely, Plato and Kant. These fountainheads of western thought shaped Schopenhauer's philosophy, and although Plato and Kant offered opposing answers to the question of whether metaphysical knowledge is possible, they shared a universalistic and reason-respecting approach to life that grounds moral and scientific awareness upon general and necessary laws. Striving for a universalistic mode of awareness became one of the key ideas in Schopenhauer's philosophy as well.

From his earliest days, Schopenhauer was accustomed to social contact with powerful and influential people, so it is unsurprising that he became attracted to the University of Berlin, where one of the most popular philosophers of the day was lecturing, namely, J. G. Fichte. In late 1811 and early 1812, he attended Fichte's lectures "On the Facts of Consciousness and the Theory of Science" with painstaking dedication, writing the lecture contents in exact detail after almost every lecture.

Fichte's lectures slowly disillusioned Schopenhauer, however, and after months of intensive study and note-taking he concluded that Fichte's philosophy was obscurantist, incomprehensible, and ultimately implausible. It is rarely appreciated that Schopenhauer's knowledge of

Fichte's philosophy was impressively informed: his detailed reconstructions of Fichte's lectures almost verbatim, run to approximately 200 printed pages and constitute a small book in itself. Fichte's own words predominate in the manuscripts, but Schopenhauer's numerous quips and frustrated side-remarks reveal a young student with a penetrating, commanding, and challenging mind of his own.

In 1812, by the end of Schopenhauer's second year in Berlin, Napoleon's invasion of Russia and subsequent defeat led to a large influx into Berlin of badly wounded French troops. Schopenhauer witnessed their massive suffering. With the arrival of 1813, Napoleon's weakened military position was exploited by those seeking German independence and a campaign against the French resulted. With Berlin soon under direct threat from a French attack, Schopenhauer, now 25 years of age, left the university in May, and, after a brief stay in Weimar, retired to the small town of Rudolstadt, near Jena, where he spent several months writing a short doctoral dissertation with the esoteric title, *The Fourfold Root of the Principle of Sufficient Reason*.

In October, Schopenhauer submitted his manuscript for a doctoral degree at the University of Jena and was awarded his doctorate *in absentia*. This manuscript, he would later claim, contained the core of his mature philosophy. Printing it privately at his own expense, he returned to Weimar to live with his mother, and proudly sent a copy to Goethe, his mother's friend, hoping – correctly, as it turned out – that it would impress the literary giant and father figure. Goethe received Schopenhauer's dissertation well, and this led to numerous visits between the two men immediately thereafter.

Schopenhauer's departure from Weimar in May 1814 – only six months after his arrival – issued from a dispute with his mother over one of his mother's close traveling companions and border, a civil servant named Gerstenbergk, who, at age 33, was more like Schopenhauer's older brother than (as rumor had it he was) a prospective stepfather. The 26-year-old Schopenhauer and Gerstenbergk did not get along smoothly in his mother's house, and when Johanna eventually asked her son to seek alternative lodgings her preference for Gerstenbergk led to Arthur's angry and emotionally bruised departure from Weimar. Johanna, also upset, severed communications with Arthur in a parting letter that asked that he permanently go his own way. Arthur then left Weimar for Dresden, never to see his mother again for the rest of her life. She lived for another 24 years and did not remarry.

Schopenhauer's four years in Dresden (1814–1818) marked the gestation period and birth of his most famous and influential work, *The World as Will and Representation*, completed in early 1818 and published at the very beginning of 1819. The prelude to this major work was his *On Vision and Colors* (1816), in which he defended Goethe's theory

of color. Schopenhauer's genuine friends seem to have been few during these four years, but he regularly attended the theater, frequented locales at which intellectuals gathered, and developed a social reputation as a candid and disputatious character.

Much of Schopenhauer's time in Dresden was spent reading, writing, and studying, with a particular interest in the materialist theories of Claude Adrien Helvétius (1715–71) and Pierre Jean Georges Cabanis (1757–1808) in addition to the Upanishads. The latter, South Asian texts were emerging in the avant-garde intellectual scene, having been first made available to the European audience in 1801–2 with the translation into Latin (from a Persian version) of the original Sanskrit writings. The translated work – done by the French orientalist Abraham Hyacinthe Anquetil-Duperron (1731–1805) – was presented in two thick volumes and bore the title, *Oupnek'hat*; Schopenhauer would repeatedly refer to it in the years to come. Only shortly before, in 1813, he had begun enthusiastically reading the Duperron's translation of the Upanishads in Weimar, due to his conversations with the orientalist, Friedrich Majer (1771–1818), whom he knew from his mother's salon.

One of Schopenhauer's neighbors in Dresden was the philosopher, Karl Christian Friedrich Krause (1781–1832), whose personal and academic history was unusually similar to Schopenhauer's. Seven years older, Krause attended the University of Jena from 1797–1801, where he attended lectures by Fichte and Schelling. After receiving his doctorate in 1801, he offered his own philosophy lectures in Jena from 1802–4 where he was colleagues with Schelling and Hegel (who was still relatively unknown). From Jena, Krause moved to Rudolstadt in 1804 – the town where in 1813 Schopenhauer would write his dissertation – and then relocated to Dresden in 1805.

While in Dresden, Krause taught for a number of years at the engineering academy and fatefully joined the Freemasons. In 1812–13, almost a decade later, he spent a brief time in Berlin as a lecturer, with his move to Berlin having been stimulated and encouraged by Fichte, his former teacher, who was then rector of the university. After the disappointment of not receiving a permanent position teaching Fichtean philosophy in Berlin after Fichte's death in 1814, Krause returned to Dresden in 1815, where he moved into Schopenhauer's neighborhood. How Krause arrived in the same place as Schopenhauer and why Schopenhauer chose Rudolstadt to write his dissertation is unclear, but Krause and Schopenhauer were both at the University of Berlin in 1812–13, were involved in philosophical studies at that university and were connected to Fichte as either present or former students. The accumulated coincidences suggest that Schopenhauer and Krause might have already crossed paths in Berlin.

By the time Krause moved to Dresden in 1815, he had himself developed a unique interest in classical Indian philosophy, had learned Sanskrit, had acquainted himself with journal publications in Asian thought, and was a practitioner of yogic meditation. Having already been captivated by the Upanishads upon reading them in Weimar, Schopenhauer now had a neighbor in Dresden who shared his interests in Vedic thought and who had a similar philosophical history.

Despite their close domestic proximity for two years, the relationship between Krause and Schopenhauer must have been tempered by their noticeable difference in philosophical attitude. Krause, more like Hegel and Fichte, expressed an optimistic and developmental view that promised a harmonious and moral society; Schopenhauer, in contrast, could never seriously imagine the world to have a benevolent, moral, and rational source. This difference notwithstanding, Krause's "panentheism" ("all-in-god," in contrast to pantheism's "all-is-god") closely echoes the Upanishadic-mystical interpretation of Schopenhauer's philosophy that we will see in later chapters, as does his Masonic and universalist view of ethics. It is difficult to avoid speculating that Krause significantly influenced Schopenhauer and that his presence in Dresden affected the philosophical outlook Schopenhauer expressed in *The World as Will and Representation*.

Karl Friedrich Christian Krause has remained virtually unknown among academic philosophers in the English-speaking world, despite his historical association in Jena and Berlin with Fichte, Schelling, and Hegel. This is partly owing to the professional damage Krause incurred from a controversial book he published on freemasonry: it publicly discussed Masonic symbolism that the secret brotherhood preferred to keep private. Krause also published works on legal and political philosophy, and through these he later became influential in Spain and Latin America. This influence extended well into the twentieth century and, according to some authors, Krause's views served as an ideological basis for the Cuban revolution during the late 1950s.² His main doctrine – one expressive of German Idealistic optimism – became known in Spain and Latin America as "Krausism" (*krausismo*) and it maintained that society is rationally perfectible, much in the spirit of Marxist and Hegelian social theory.

In early 1818, Schopenhauer sent the completed manuscript of *The World as Will and Representation* to Brockhaus, the publisher of his mother's numerous manuscripts, and departed in October on the first of his two trips to Italy. Krause himself had left Dresden and had traveled to Italy the year before. Schopenhauer's nine months there were refreshing, but they were punctuated with unproductive experiences and troubling news. While in Venice, for instance, he carried a letter of

introduction to Lord Byron, written by Goethe, but during one occasion when he was accompanied by a female companion, he bypassed an opportunity to meet Byron on the Lido beach.³

Traveling then to Bologna, Rome, Naples, Florence, and then back to Venice, and fraternizing with the German community in Rome at some length, Schopenhauer established a reputation as a tough conversationalist. Throughout this time, while keeping an eye out for a potential wife, he more soberingly learned about the birth of a daughter in Dresden – the consequence of an affair he had had with a young woman whom he had no intention to marry. The child unfortunately died a few months later, in September.

While in Milan, near the end of his trip, Schopenhauer also learned of the near-bankruptcy of the Danzig investment house where his mother and sister had their fortunes invested, and to which he had entrusted a portion of his own. Schopenhauer endured the financial threat reasonably well, but his mother and sister were less fortunate. He returned to Germany in July 1819 shortly before the death of his daughter and decided in Heidelberg to enter into university life.

After some deliberation, Schopenhauer chose Berlin as the forum to present his views – a city where the philosophical culture was coming under the powerful influence of Hegel, who had assumed Fichte's chair in philosophy. He subsequently submitted his application to Berlin along with a sample of his writing, delivered an exemplary lecture and oral defense (which Hegel attended), and was consequently given a position as a *Privatdozent* to teach six hours per week. His course, whose first meeting was during the spring of 1820, was entitled "*doctrina de essentia mundi et mente humana*" ["theory of the nature of the world and the human mind"].

Schopenhauer ambitiously scheduled his course at the same time that Hegel delivered his main lecture, and few students attended Schopenhauer's class. The course never reached its conclusion during the semester and Schopenhauer's debut as a university lecturer began, and virtually ended, with disappointment. He never seemed to have had much respect for Hegel, but from 1820 onwards, kind words towards him cannot be found within Schopenhauer's writings.

Schopenhauer had a combative personality, but he was emotionally sensitive and sometimes suffered from nightmares and fears, one of which was the fear of a financially devastating lawsuit. These liticaphobic worries were partly motivated by a disagreeable episode between him and a 47-year-old woman, Caroline Luise Marguet, who lived in his rooming house. The incident occurred approximately a year and a half after Schopenhauer offered his short-lived course at the university in competition with Hegel. Within popular Schopenhauer lore, there is some misunderstanding about what happened.

Schopenhauer had at an earlier time asked his landlord to manage the noise outside of his rooms, often caused by Ms Marguet and her friends. When this request had little effect, and when the women were again making noise outside of his room in a lobby area that Schopenhauer also rented, Schopenhauer asked them to leave. Ms Marguet would not consent, and this led to Schopenhauer's seizing her physically and dragging her out of the lobby area. She re-entered the room – in Schopenhauer's perception, outrageously – to retrieve some belongings left behind and this caused him to remove her from his lobby for a second time, at which point she was screaming and causing others to take notice. On this occasion she fell down. Ms Marguet subsequently brought Schopenhauer before the courts, and a decision six months later ended with a small fine and Schopenhauer's acquittal for any major wrongdoing.

The legal affair did not end at this point, since Ms Marguet appealed the court's decision, with Schopenhauer asking the authorities for a quick settlement in turn. The settlement did not materialize rapidly and he left Berlin in May of 1822 on a year-long trip to Italy without waiting to hear from the court. Three years later, in May 1825, the courts finally called him back to Berlin. In the meantime, Ms Marguet claimed to have suffered serious injuries from her fall that affected her ability to work, and Schopenhauer had lost the appeal in his absence. His assets were frozen and after appealing for a reconsideration upon his return to Berlin, the final decision went against him after a series of hearings. In May 1827 – at this point almost six years after the original incident and two years since his more recent return to Berlin – Schopenhauer was ordered to pay a continual compensation to Ms Marguet which lasted until the end of her life, twenty years later.

Schopenhauer retained his interest in becoming a university professor and in settling down to lead a bourgeois, married life. He never seemed to find the appropriate university or the appropriate woman, however. While in Berlin, he applied in 1827 for professorial positions in Würzburg and Heidelberg, without success. He also maintained his contact with an actress to whom he was romantically attracted, Caroline Richter (1802–82), whom he had met in 1821. In addition to concerns about Caroline's health, and despite her unmarried and available status, he was put off by her already having had two children (in 1820 and 1823).

Amidst these frustrating episodes, Schopenhauer tried to secure contracts for translation work. In 1829 he made some efforts to secure an agreement to translate into English Kant's *Critique of Pure Reason*, his *Prolegomena*, and his *Critique of Judgment*, but the negotiations fell through. He also planned to translate Balthazar Gracian's (1601–58) *Oraculo Manual y Arte de Prudencia* (1647) [*The Art of Worldly Wisdom*]. This translation was eventually published decades later in 1862.

Schopenhauer was always wary of threats to his health, and when a cholera epidemic entered Berlin from Russia in 1831, he decided to leave the city. Putting his reservations and uncertainties aside, he asked Caroline to accompany him, but the plans fell apart: Schopenhauer would not agree to her request to bring along the younger of her two sons, 8-year-old Carl Medon. He consequently left Berlin alone and remained unmarried for the rest of his life. As an alternative to Berlin, Schopenhauer initially chose Frankfurt, which was cholera-free, where he lived for nine months. He then moved to Mannheim for a year, returning to Frankfurt to settle permanently in July of 1833. He was then 45 years of age and was never to leave the city for the next 27 years, except for small day trips.

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Schopenhauer's apartment in central Frankfurt was in a building located attractively on a short segment of the long road that runs along the bank of the river Main. The apartment overlooking the river – on Schöne Aussicht near the Old Bridge (Alte Brücke) – was about three minutes walking distance from the Jewish quarter and about the same distance from the main cathedral in the old city. The restaurant at which Schopenhauer regularly took his lunch – the Englisher Hof – was about a fifteen-minute walk from his apartment, close to the Hauptwache near the city center. He always took his own silverware along with him.

During these final three decades, Schopenhauer tended to keep a regular routine. He would wake up early as a rule, write for several hours and then play the flute before lunch. Then he would lunch at the Englisher Hof, walk his poodle in the afternoon, visit a reading room to obtain the latest news, perhaps go to the theater or a musical performance upon occasion, have a light supper, and then return to his apartment for a quiet evening. He would often read the Upanishads before going to sleep. Schopenhauer also kept a pistol and sword nearby to protect against intruders. A bust of Kant, a statue of the Buddha, along with portraits of Goethe and Shakespeare provided some aesthetic and spiritual balance. His lifestyle expressed a desire to be free, to be left alone, and to make his own rules, combined with a noticeable predictability, consistency, and rhythm that could be interpreted as an effort to produce a feeling of inner balance and health, if not security.

Schopenhauer traveled much and saw much when he was young. He fraternized with an assortment of people, although his social choices did not bring him repeatedly before large institutional audiences as would accompany the roles of a teacher, politician, or soldier. He also experienced a measure of frustration in his social relationships, such as those

with his mother, with his romantic partners, in his attempts to secure university work, and in his attempt to achieve widespread philosophical recognition. By the time he was 45, he had settled down by himself, keeping a Kantian regimen and devoting himself to his writing and leisure. An atmosphere of resignation defines a significant part of Schopenhauer's lifestyle at this point in his life.

Schopenhauer continued his philosophical work, and within three years he published *On the Will in Nature* (1836) – book that aimed to show how his metaphysical views defended almost two decades earlier in *The World as Will and Representation* had been confirmed by recent scientific advances. He was most enthusiastic about the chapter entitled “Physical Astronomy” and later referred to it as a useful encapsulation of his philosophy's key ideas. In 1838–9, he focused on the problem of the freedom of the will and submitted essays for two competitions sponsored respectively by the Royal Norwegian Society of Sciences and Letters and by the Royal Danish Society of Sciences.

Schopenhauer's first essay, “On the Freedom of Human Will” (“*Über die Freiheit des menschlichen Willens*”) was awarded first prize by the Norwegian Society; the second, “On the Foundations of Morality” (“*Über die Grundlage der Moral*”) was denied a prize by the Royal Danish Society, although his was the sole submission. Schopenhauer's supposed failure to answer the question combined with his verbal abuse of Hegel turned the judges against him. In an exemplary display of self-confidence, Schopenhauer published both essays together in 1841 under the title, *The Two Fundamental Problems of Ethics*.

By 1844 – the year of Friedrich Nietzsche's birth – Schopenhauer had written a second volume of *WWR* and successfully published it with the first volume in a combined second edition. The first volume of 1818 remained unchanged for the most part, except for additions to the appendix that critically outlined Kant's philosophy. The first edition appendix had been composed in light of Schopenhauer's reading of only the second edition of Kant's *Critique of Pure Reason* (1787), but later, after having read the first edition of Kant (1781), and having felt that this was a superior and more inspired rendition, Schopenhauer altered his critical appendix.

The supplementary second volume of *WWR* contains a series of essays that fall into line with the topics of the first volume and are intended to be read in conjunction with the first volume in sequence. As we shall note in Chapter 6, there is some scholarly disagreement about whether the views of the 56-year-old Schopenhauer in 1844 completely accord with the 1818 first edition that was published when he was 30. It will be argued here that the views of 1818 and 1844 are substantially the same.

In 1851, the fruits of Schopenhauer's subsequent six years of work were published with the unique title, *Parerga and Paralipomena* (“incidental

and supplementary matters"). He directed these writings towards a more popular audience, and they contain highly readable aphorisms and entertaining reflections on the wisdom of life, women, ethics, metaphysics, religion, and sexuality. *Parerga and Paralipomena* successfully stimulated a wider popular interest in Schopenhauer's work, and, within scholarly circles, his recognition was initiated positively by an 1853 article in the *Westminster and Foreign Quarterly Review*, "Iconoclasm in German Philosophy" (by John Oxenford, published without signature) that drew an accurate association between Schopenhauer's and Fichte's philosophies.⁴

Schopenhauer finally received the intellectual recognition he had been seeking, and he published a third edition of *The World as Will and Representation* in 1859. At the University of Leipzig, the exposition and critique of his philosophy became the subject of an intellectual competition. Also in 1859, Schopenhauer's bust was done by the sculptor Elisabet Ney (1833–1907), along with a series of paintings and photographs by other artists that now often appear on the covers of Schopenhauer's publications. The philosophical ideas for which Schopenhauer is famous, it should be remembered nonetheless, were published when he was a relatively young man of 30.

Schopenhauer's life ended in the year when, far across the Atlantic Ocean, Abraham Lincoln was elected President of the United States – a nation whose advocacy of slavery Schopenhauer found morally repugnant.⁵ He died peacefully at age 72 on September 21, 1860 in his apartment overlooking the river Main. He had been experiencing heart palpitations in April and had developed a lung inflammation in September. At the time of his death, both his mother and sister had been long gone, and he had neither a wife nor children to whom he could leave an inheritance. What remained of his estate he left in a fund for disabled Prussian soldiers and the families of those soldiers killed in the suppression of the 1848 revolution. Schopenhauer's supportive follower Julius Frauenstädt (1813–79) – who had earlier helped him find a publisher for *Parerga and Prolegomena* – brought new editions of Schopenhauer's works into print, and in 1873 he compiled the first complete edition (six volumes) of Schopenhauer's works. Schopenhauer scholarship later also became indebted to Arthur Hübscher (1897–1985), who compiled and edited Schopenhauer's works during the twentieth century.

notes

- 1 After he had been spurned by the Weimar community for having decided to marry his mistress, Christiana, Johanna Schopenhauer was among the few who would receive Goethe and Christiana invitingly and graciously into her house.

- 2 See Richard Gott, "Karl Krause and the Ideological Origins of the Cuban Revolution." University of London, Institute of Latin American Studies, Occasional Paper, No. 28, 1992.
- 3 This episode is nicely described by Rüdiger Safranski in his outstanding biography, *Schopenhauer and the Wild Years of Philosophy*, trans. Ewald Osers, to which this chapter is significantly indebted. (Cambridge, MA: Harvard University Press, 1990), pp. 240–1.
- 4 Oxenford had written a review on Schopenhauer the year before as well, but it was the German translation of Oxenford's 1853 *Westminster Review* article in the *Vossische Zeitung* that began Schopenhauer's fame in Germany.
- 5 See, for example, *PP* (II), Chapter IX, "On Jurisprudence and Politics," §127, P 253, ZA 275.

further reading

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