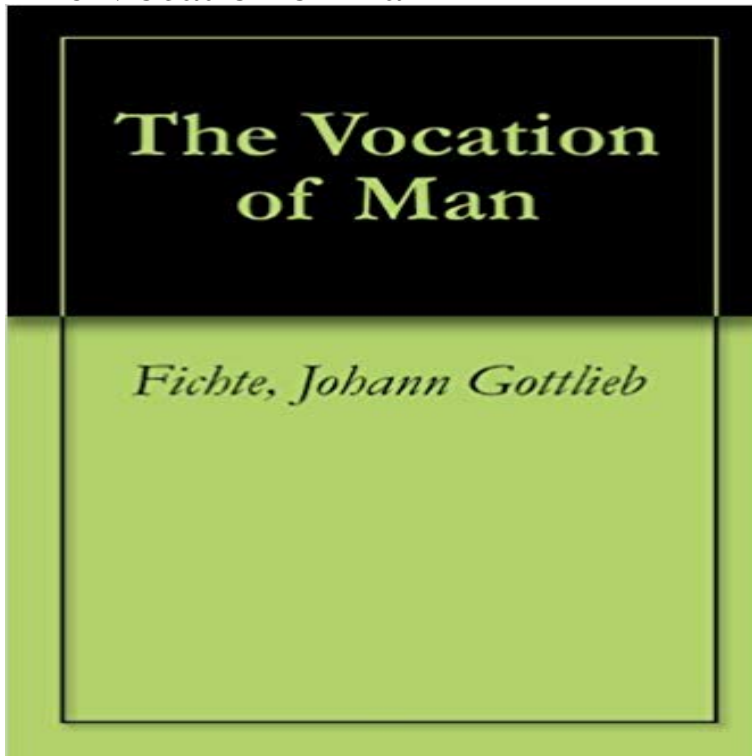


The Vocation of Man



FROM PREFACE: WHATEVER in the New Philosophy is useful beyond the limits of the schools will form the contents of this work, set forth in that order in which it would naturally present itself to unscientific thought. The more profound arguments by which the subtle objections and extravagances of overrefined minds are to be met, whatever is but the foundation of other Positive Science, - lastly, whatever belongs to Pedagogy in its widest sense, that is, to the deliberate and arbitrary Education of the Human Race,- shall remain beyond the limits of our task. These objections are not made by the natural understanding; - Positive Science it leaves to Scholars by profession; and the Education of the Human Race, in so far as that depends upon human effort, to its appointed Teachers and Statesmen. This book is therefore not intended for philosophers by profession, who will find nothing in it that has not been already set forth in other writings of the same author. It ought to be intelligible to all readers who are able to understand a book at all. To those who wish only to repeat, in somewhat varied order, certain phrases which they have already learned by rote, and who mistake this business of the memory for understanding, it will doubtless be found unintelligible. It ought to attract and animate the reader, and to elevate him from the world of sense into a region of supersensuous thought; - at least the author is conscious that he has not entered upon his task without such inspiration. Often, indeed, the fire with which we commence an undertaking disappears during the toil of execution; and thus, at the conclusion of a work, we are in danger of doing ourselves injustice upon this point. In short, whether the author has succeeded in attaining his object or not, can be determined only by the effect which the work shall produce on the readers to whom it is addressed, and in this the author has no

voice. I must, however, remind my reader that the I who speaks in this book is not the author himself; but it is his earnest wish that the reader should himself assume this character, and that he should not rest contented with a mere historical apprehension of what is here said, but that during reading he should really and truly hold converse with himself, deliberate, draw conclusions and form resolutions, like his imaginary representative, and thus, by his own labour and reflection, develop and build up within himself that mode of thought the mere picture of which is presented to him in the book.

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