

his abstract principles. Allied as it was to that sensation of world-sickness which ran through a large portion of Continental literature, it appealed to many youthful and ardent spirits who found the ideals of a former generation destroyed and its hopes abandoned.

It gave, as it were, a philosophical explanation of the general and growing feeling of disappointment. Similar causes may have worked to secure the phenomenal popularity of Eduard von Hartmann's¹ 'Philosophy of the Unconscious.' Further developments of this line of sentiment rather than of thought, in which the highest virtues were considered to be those of resignation, of fortitude in suffering, and of sympathetic compassion with existing evils, have led many minds to a philosophy of despair. It took a singular turn in the writings of Friedrich Nietzsche, where it produced a reaction in the direction of an extreme individualism, which preached the necessity of a superhuman effort through which to overcome the indifferentism of the age, and lead it to a renewed grasp of the great Realities.

62.
Realism of
Nietzsche.

In the foregoing rapid sketch I have confined myself almost exclusively to German philosophy. For a long time indeed, German philosophy was the philosophy *par excellence*. In Germany itself, where many histories of

¹ Prof. Sully in his interesting volume on 'Pessimism' mentions in the Preface to the 2nd edition several other pessimistic writers whose works have had considerable popular influence in Germany. Among these the most extreme is probably Philipp Mainländer (pseudonym for Philipp Batz), who wrote a 'Philosophy of Redemption' (1876), which ran through several editions.

It is, however, well to note that, though not so conspicuously as in the case of Hegel, the philosophy of Schopenhauer lends itself to a twofold development. Not only have we the reaction in Nietzsche, mentioned in the text, but we have also the remarkable writings of Paul Deussen, of whom more in the sequel.