

was a general unsettlement of religious and political beliefs, which was followed by two distinct tendencies in German thought. The first and more popular tendency manifested itself among those who felt the need of some practical philosophy which should take the place of those doctrines that had, through the conflict within the schools themselves or through the attacks of criticism, lost their stability and the hold which they once possessed over the thinking mind. It showed itself in the readiness with which they threw themselves into new systems, in the hope that these would afford some relief in the general perplexities with which they were surrounded. Of the various new philosophies put forth, two stand out as having apparently captured and retained the attention of large classes of thinking persons. Neither of them grew up within academic circles, in which they have never found a real home. They are: the materialistic philosophy, the gospel of which is Ludwig Büchner's 'Kraft und Stoff' (1855), and the philosophy of Arthur Schopenhauer, which, though of much earlier date, did not become generally appreciated till after the death of its author in 1860.

From this, the effect upon the more serious thinkers, who in the German universities presided over and led the higher education of the nation, differed widely. To them it seemed necessary to discard as premature all attempts to solve by an omnipotent formula, after the manner of Hegel, the great fundamental problems which presented themselves. They therefore discarded all hurried generalisations and advocated a sober examina-