

which have not become generally known and appreciated, this country has not produced any foremost thinkers who were burdened with the problem of Existence and Reality as we find them burdened on the Continent; the self-assurance of Fichte, the triumphant confidence of Hegel, the mystical depth of Schelling, Schleiermacher, and Novalis have no parallel in this country. But neither does it exhibit such typical examples of spiritual unhappiness, doubt, and despair, as we meet with abroad in Hölderlin, in de Lamennais, in Mainländer, or of intellectual self-assertion as in Nietzsche. Nevertheless the influences which worked abroad in a sudden and catastrophic manner, amounting to a Revolution in thought as well as in practical life, have made themselves slowly, and perhaps more insidiously, felt also in this country. The suddenness of the Revolution abroad, the extremes of its doctrines and passions, had at least the advantage that they produced an equally sudden and powerful reaction in an age and in surroundings which had not yet been saturated with criticism or corrupted through the commercial and industrial spirit. In this country all these influences, which in Germany succeeded each other, have towards the end of the nineteenth century simultaneously combined to produce, slowly but surely, in many thinking minds, the conviction that the solution of the problem of Reality offered by the Beliefs of former days requires to be either abandoned or brought into some kind of harmony with the principles of science and the results of criticism. This has led to two distinct and original attempts to face the great problem of