

origin of the religious problem as it existed in Germany. The religious problem, so far as philosophical thought is concerned, was there, not the immediate, but the eventually inevitable outcome of the Protestant Reformation. The latter had made religious belief a concern, a duty, of the individual soul; and, in doing so, it had brought it into contact with Free Thought. After two hundred years this problem became more clearly defined. The question was, how to harmonise the essential truths of the Christian religion, which the Reformation had upheld and put in a new light, with the unfettered progress of free inquiry. The philosophical problem at the beginning of the nineteenth century in Germany was thus one that had been recognised long before, and was not created by, the great Revolution; it was the inevitable result of the Protestant spirit of free inquiry. Thus we may say that the central philosophical problem in Germany was a remoter result of the Reformation, that the philosophical problem in France was the proximate result of the Revolution.

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Different
from that in
Germany.

Taking this for granted, we also see how little either of the two positions coincides with that which obtained in this country. The history of this country tells us neither of an abrupt spiritual, nor of an abrupt political revolution, such as respectively characterise fundamentally the progress of life and thought in Germany and France. Both the spiritual and the political changes took place here more gradually, nor did they, to the same extent, stir the whole nation as did the reforming movement in Northern Europe and the revolutionary in France. This explains also why

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And in
England.