

14.  
Altered  
aspect of  
this interest.

presents its problem to the philosophic mind, had not been reached at the end of the eighteenth century. Philosophical language shows this. There are three words very familiar in the philosophical vocabulary of to-day which we do not meet with in philosophic writings at the end of the eighteenth century—they are Pessimism, Agnosticism, Indifferentism. The modern spirit characterised by these terms was at the beginning of the nineteenth century unknown in all the three countries with which I am dealing. In Germany the optimism of Leibniz' philosophy survived all the misfortunes which befell the nation, and though the frightful catastrophe of the earthquake of Lisbon had shaken a shallow and superficial belief which pervaded a large portion of popular literature and was ridiculed by Voltaire, it had on more serious thinkers and writers the effect of prompting them to search for the foundations of their faith and the ground of their hopefulness in deeper and higher regions of thought, not in a reliance on mere external prosperity and success.

Both in Germany and France confidence abounded in the resources of the human mind, though this was characteristically bestowed in Germany upon philosophical speculation, resulting in idealism and transcendentalism; whereas in France it was bestowed upon the resources of scientific thought, which was held to have kindled the torchlight of Reason, dispelled the darkness of superstition, and swept away political and clerical tyranny and oppression. In this country an era of remarkable industrial progress had begun; political and social philosophy had got a fresh start, and were