

attained, in Art and Poetry. With this conception he, with some of the foremost representatives of the Romantic school, abandoned the purely ethical conception of the world-order, which, under the influence of Kant, dominated the contemporary philosophy of Fichte; who, on his part, was not slow to warn his hearers and readers against the danger of this new departure of his former disciple.

If we now pause for a moment to consider the great change which had come over philosophical thought in Germany at the beginning of the century, we realise that this consisted as much in a widening of the philosophical horizon and a deepening of philosophical insight as in a dangerous unsettlement of the philosophical mind. The unity of doctrine and of purpose which characterised the philosophy of the schools for a short time after the appearance of Kant's first 'Critique,' had in the course of twenty years been gradually lost. There was now a great abundance of philosophies, each professing to have found or to be in the way of finding the true Foundation. They were all governed by the formal aim of philosophical speculation, that of the unification of thought. They were all more or less guided by a desire to solve the highest problem of the age, the reconciliation of the truths of science and the truths of faith; science being conceived in the larger sense of the word peculiar to the German mind, faith still meaning the essential truths of the Christian religion. The scientific did not then mean the opposite of the religious spirit, but desired rather to include and incorporate it.