

All these terms, if they were not invented, at least became current during this period. But they convey only a superficial idea of the underlying motives which directed the thought of the period. The most characteristic feature is probably to be found in a general disruption of thought, in the rise everywhere of antagonistic schools with sharply marked contrasts leading to violent controversies. The thought of this period is accordingly dualistic; the older faith in the existence of some supreme governing principle in the world of Thought or Reality is gradually disappearing, or is supported only by an undue emphasis laid upon one side of truth, with a complete disregard for the other. And the systems of philosophy which became current during that period may likewise be characterised as dualistic in opposition to the monism of Hegel. Thus we have in Schopenhauer's philosophy the two unreconciled principles of Will and Intellect; in Comte those of Egoism and Altruism; and in Spenser those of the Knowable and the Unknowable. But behind and below these more prominent popular and aggressive systems we have the deeper-going currents of thought which are slowly preparing a new era. The writings of the thinkers who performed this silent and unobtrusive work are popularly less known, but it is to them that students of history must revert in order to understand the present endeavour towards a more reassuring and hopeful position. This underlying current of preparatory work is represented in Germany mainly by Lotze and some of the Neo-Kantians; in France by Renouvier; in this country by T. H. Green and Henry