

notably in the establishment of the German university system which trained teachers and servants of the State, and which in the philosophical faculty had organised a comprehensive theoretical treatment of all problems of mind, life, and nature alike. It was natural that the problem of knowledge as such should be taken up in a novel and quite general manner and with direct recognition of the results of ancient and modern philosophy. This explains the interest and appreciation with which so abstract a work as Kant's philosophy was received. It was purely logical, or rather metaphysical, and it stood in immediate connection with Aristotle, Leibniz, and Hume. The sociological problem was taken up in Germany at a much later period; but we must not forget that meanwhile an important step in the practical advancement of it had been made in the development of the system of popular as distinguished from learned education: a contribution to the solution of that problem of the nineteenth century which for a long time was wanting both in England and in France, and the far-reaching consequences of which are only now beginning to be realised. This movement was greatly influenced by the leaders of philosophical thought themselves, by Lessing, Herder, Kant, Schiller, Fichte, Schleiermacher, and Herbart, who inspired the leaders of education and the founders of the many seminaries or training schools for teachers in the elementary schools.

Looking, then, at the different national interests which promoted philosophical Thought in the three countries, we are led to a first division of this great subject which is given by the terms, psychological, metaphysical, and

37.  
Psychologi-  
cal, meta-  
physical,  
and positive  
interests.