

The teaching of philosophy in Germany has of late, through the growth of the scientific and industrial spirit, moved somewhat towards that position which has always existed in England. This we may define by saying that the solution of the highest philosophical problems must be found, not in and through the schools, but outside of them, under the practical influences of life. To this end the work of the schools can only be preparatory and introductory. But that such preparation must be complete, circumspect, and systematic, and not casual and fragmentary, this the English Universities have learned in modern times largely through acquaintance with and appreciation of the German systems and method.

In the course of the nineteenth century the position of philosophy, as an element of culture and a subject of higher teaching, has thus undergone two great changes. The failure of the constructive systems first of all impressed lastingly on the thinking mind the necessity of bringing philosophic discussions into immediate contact with the methods and the results of the special sciences. We now hear it proclaimed that no thinker is qualified to deal with the great problems of philosophy who has not been trained and disciplined through some special research where he has practised the true methods of inquiry, be they exact or critical; pref-

le caractère général serait la prédominance de ce qu'on pourrait appeler un réalisme ou positivisme spiritualiste, ayant pour principe générateur, la conscience que l'esprit prend en lui-même d'une existence dont il reconnaît que toute autre existence dérive et dépend, et qui

n'est autre que son action" (p. 258).

In the light of the development of philosophical thought during the last fifty years, especially in France, the last pages are well worth reading.