

was sufficient to dispel all his doubts. In fact, the general feeling of security and the belief in progress were not shaken. A spiritual solution in harmony with Christian beliefs had been offered by Bishop Berkeley; and Hume was refuted, through Reid and the Scottish school, by an appeal to common-sense—*i.e.*, by a return to the Order of the day and the Powers that be. Such an Order and such Powers existed in this country, but they did not exist abroad. Hence the problem of Existence, the question as to the Divine order of things, was emphasised by that section of thinkers on the Continent who regarded the Revolution as the beginning of a new era, who inherited its faith and hope in a better future and considered themselves the bearers of a new message and a new Revelation. Another section preached the doctrine of Reaction and heralded the era of the Restoration. The former section was mostly represented by the Idealistic and the earlier Romantic schools in Germany, the latter by the philosophy of the Restoration in France and by the later phases of Romanticism in Germany. We know how, with the representatives of both sections, the practical problems of social organisation, of law and morality, stood in the foreground; in Germany also the great problem of popular and higher Education. We also know how the critical spirit on the one side, and the scientific on the other, slowly but surely prepared the downfall of the Idealistic movement in Germany, and, with it, of the peculiar solution of the problem of Existence and Reality which it had attempted.

In fact, up to recent times, and with few exceptions,