

or content, and the object of philosophy is to show this, and by following its development through the various regions of natural and mental life, of history, art, and culture, to reach a fuller definition of this underlying idea, and of its recurrent forms, phases, and stages of development.

It may at once be remarked that for the carrying out of such a scheme the psychological study of the human mind suggested two definite and distinct principles, which we can define as the intellectual and the practical. It is characteristic also of that age that the practical side which in the philosophy of Kant and Fichte had attained to supremacy was pushed into the background in favour of the intellectual or contemplative side. That age desired, above all, to understand reality better. The great changes which had taken place, first in the region of higher culture and still more in politics and society, had taken the world by surprise. The progress of science, in the larger sense of the word, embracing the exact and the critical methods, also suggested that the human mind had come into possession of more powerful instruments of research. It seemed natural, especially for the leaders of the higher educational movement, and the teachers of the coming generation, that they should first endeavour clearly to understand what had taken place, and by doing so, qualify themselves and their disciples to take a leading and rational part in the government of the world and the shaping of events. Thus it came about that the equally legitimate accentuation of the active process represented by Fichte's philosophy was for the time superseded, and

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Neglect of
active
process.