

few beginnings which were made in the direction of national and independent thought, such as are to be found in the writings of Maine de Biran, remained unpublished or unnoticed, to be taken up and studied at a much later period. It was the age that produced the reactionary writings of de Bonald and de Maistre and the extreme socialistic theories of Fourier and Saint Simon. None of these extreme systems rested on any well-reasoned philosophical, historical, or psychological basis, they contributed nothing to moral philosophy proper, they did not really face and try to solve the problem of the Good.

If we now turn to Germany and look at the conditions which existed there in the latter part of the eighteenth century, we find that they neither resemble those existing in this country nor those existing in France. In the case of Britain we were able to recognise the presence of, and the universal respect for, an existing law and order of things, and, as a background for ethical speculation, the conception of this order as natural, political, moral or divine, according to the various individual leanings and predilections of different thinkers or schools of thought. This order was, however, rather taken for granted than intellectually demonstrated. On the other side we find that in Germany a strong desire had made itself felt to throw the light of reason upon these fundamental presuppositions of any and every moral system. The sanction of the Church and of tradition had, through the Protestant reform movement

6.
Different
conditions
in Germany.

sophy, the one-sidedness of the geometrical method; but he did not look, like British thinkers, to psychology for the truer method, but to the more recent sciences of biology and sociology or history.