

partially successful but mostly quite unsuccessful older or modern schemes and attempts towards the establishment of a new Order of society, it is striking to see what importance they have attached to the foundation and maintenance of some form of cult or worship in which the feeling of duty and obligation could be incorporated and find some definite expression; how they have sought and how little they have been able to find this centre of reference and appeal, any Highest, truly real, object of Reverence. This has notably been the case in the later developments of Comte's Positivism as contained in the 'Politique Positive' and in the institutions of some of his disciples. But this is not of special interest to us in the present connection, as we have to do not with practical applications but with the purely philosophical aspect of the problem of the Spirit, the religious problem.

### III.

49.  
Carlyle and  
Goethe.

The mention of the illustrious names of Goethe and Carlyle affords us a welcome opportunity for passing away from German speculation on this problem to what

nothing; at certain seasons of the year only are our pupils admitted here, to be taught in their various degrees of culture, &c. . . . Well-formed, healthy children bring much into the world along with them! Nature has given to each whatever he requires for time and duration; to unfold this is our duty: often it unfolds better of its own accord. One thing there is, however, which no child brings

into the world with him; and yet it is on this one thing that all depends for making man in every point a man. If you can discover it yourself, speak it out!' Wilhelm thought a little while, then shook his head. The Three, after a suitable pause, exclaimed: *Reverence!* Wilhelm seemed to hesitate. *Reverence*, cried they a second time. All want it, perhaps you yourself."