

political science lasted, the latter confined itself almost exclusively to the economic question—*i.e.*, to the discussion of the Work of Society, and more narrowly to that of a society possessing as much stability and liberty as that of Great Britain in the time of its enormous industrial development and of its dominant position in the trade of the world.

On the other side of the Channel we have during the same period two distinct movements, both dealing with the fundamental problems of the constitution of society and of the State. Forms of government, the relation of Church and State, and of the different classes of society, the security and tenure of property, the representation of the People,—these were some of the foremost questions which thinkers and practical men dealt with immediately after the Revolution had created a feeling of insecurity and unrest, and a sense of the need for some kind of Order, be it natural or artificial, new or old.<sup>1</sup> Thus we have two schools of thought which deal more precisely with

<sup>1</sup> It is interesting to see how thinkers on the question of the rehabilitation of social order, such as de Maistre (see *infra*, note to p. 464), put the question of the truth of any doctrine such as that of the infallibility of the Pope in the second order compared with the question as to the practical efficiency of such a doctrine. Their opponents, such as Saint-Simon and others (see *infra*, p. 466), consider that the human mind has got hold of some fundamental scientific truth—occasionally narrowed down to the law of gravitation—and that such affords a principle from which to construct a social order. Using the terminology now current in philosophical literature, we may

say that the former are Pragmatists, the latter Rationalists. Since, in the course of the last thirty years, the belief in the certitude of scientific knowledge has gradually given way and is being replaced by that in its exactitude or definiteness, a tendency has arisen to see the value of any doctrine in its usefulness and applicability for the purpose of the increase of knowledge or as a power of organisation. Such passages as that quoted from Huxley (see *supra*, p. 229 n.), as also that quoted later from Lord Morley (*infra*, p. 465 n.), would in the present state of philosophic doubt have to be reconsidered and rewritten.